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By Prof. Chas W. Jones.
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THE
FIRST FOUR BOOKS
OF
XENOPHON'S ANABASIS.

WITH NOTES

ADAPTED TO GOODWIN'S GREEK GRAMMAR,
PARALLEL REFERENCES TO CROSBY'S AND HADLEY'S GRAMMARS,
AND A COPPERPLATE MAP.

EDITED BY

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PREFACE.

THE text and the notes in this volume are reprinted without change from the Editors' *Selections from Xenophon and Herodotus*. The first four books of the *Anabasis*, which are here given entire, include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure in the form of references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. It will be seen that the notes on the First Book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially copious; while those on the three following books are written for pupils who are supposed to have mastered the

rudiments of Greek. In the opinion of the Editors it is highly desirable to use as small a portion as possible of the classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in notes like these to give special credit for every remark which is wholly or partly borrowed. The Editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality wellnigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the Anabasis. The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis (1873).

CAMBRIDGE, MASS., April, 1877.

ANABASIS.

I.-IV.

BOOK FIRST.

I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτει τελευτὴν τοῦ βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρῳ παρῆναι. **2.** ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρρῖσιον. **3.** ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβύλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.) **4.** ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσαςτις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. **5.** ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελείτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. **6.** τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτό-

μενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποίεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἀνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλευόντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασιλέως δεδομένοι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατὰγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. 9. ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τὸνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἑλληνας. ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρε-

φόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. **10.** Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. οὕτω δὲ αὐτὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. **11.** Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πρύγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων, καὶ ἐποιοῦν οὕτως οὗτοι.

II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεέρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. **2.** ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ

αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἰγνησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέις ἔχων ὡς πεντακοσίους. 5. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

Κύρος δὲ ἔχων οὓς εἴρηκα ὥρμητο ἀπὸ Σάρδεων· καὶ ἔξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά. 6. τούτον διαβὰς ἔξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσὰς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ

δὲ καὶ διὰ τῆς Κελαιῶν πόλεως. 8. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὴ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλιάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαιῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἄμφι τοὺς δισχιλίους. 10. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασύγγας τριάκοντα εἰς Καῦστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διήγε καὶ δῆλος ἦν ἀνιῶμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα

μὴ ἀποδιδόναι. **12.** ἐνταῦθα ἀφικνέεται Ἐπύαξα ἡ Συνενέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δούναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ. **13.** ἐντεῦθεν δὲ ἐξελαύνει σταθμούς δύο παρασύγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴῳ κεράσας αὐτήν. **14.** ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασύγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. **15.** ἐκέλευσε δὲ τοὺς Ἑλληνας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. **16.** ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαννον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες κρήνη χαλκᾷ καὶ χιτῶνας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. **17.** ἐπεὶ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θάττον προΐοντων σὺν κραυγῇ,

ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. **18.** τῶν δὲ βαρβύρων φόβος πολὺς, καὶ ἡ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνάς ἤλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ᾔσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβύρους φόβον ἰδών. **19.** ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὥς πολεμίαν οὖσαν. **20.** ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. **21.** ἐντεῦθεν ἐπειρῶντο εἰσβίλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγετο δὲ καὶ Συένεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Συένεσις τὰ ἄκρα, ἐπεὶ ᾔσθητο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. **22.** Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς οὐ οἱ

Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλὸν, ἐπίρρυτον, καὶ δένδρων παντοδυσίων σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθῶς φέρει. ὄρος δ' αὐτὸ περιέχει ὄχυρον καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

23. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας παρασύγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. 24. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρον ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκούντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρέων τῶν εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. οἱ δ' ἄλλοι ἐπεὶ ἤκου, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε τότε Κύρῳ ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστει ἔλαβε. 27. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινά-

κην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν πού ἐν-τυγχάνωσιν ἀπολαμβάνειν.

ΙΙΙ. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἰκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτεον γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προιέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε. 3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὐς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἱξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἰνοικούντας Ἑλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν ἵεναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. ἀλλ' ἐπεὶ

ὕμεις ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν δὲ ἔρημος ὣν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. 7. ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξερίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.

8. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λύθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιαῦδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. 10. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνιοιδα ἑμαυτῷ πάντα ἐψευσμένους αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβίων με δίκην ἐπιθῇ ὣν νομίζει ὑπ' ἐμοῦ ἡδίκησθαι.

11. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν.

ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ιδιώτου ὄφελος οὐδέν. **12.** ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὦρα λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. **13.** ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγὼ γινώσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύοντες ὅα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένιν καὶ ἀπιέναι. **14.** εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· εἰ δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· εἰ δὲ μὴδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. **15.** Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλθῃσθε πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. **16.** μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐθες εἴη ἡγεμόνα αἰτεῖν παρὶ τοῦτου ᾧ λυμαινόμεθα τὴν πράξιν. εἰ δὲ καὶ τῷ ἡγεμόνι

πιστεύομεν ὃν ἂν Κύρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν
κελεύειν Κύρον προκαταλαμβάνειν; 17. ἐγὼ γὰρ ὁκνοῖην
μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἢ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς
ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη
ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν.
βουλοίμην δ' ἂν ἄκουτος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελ-
θών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγὼ φημι ταῦτα μὲν φλυ-
αρίας εἶναι. 18. δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον
οὔτινες ἐπιτιγδαῖοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται
ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἢ πρᾶξις ἢ παραπλησία οἴαπερ
καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ μὴ
κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων. 19. ἐὰν
δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνηται καὶ ἐπιπονωτέρα
καὶ ἐπικινδυνότερα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-
σθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν
φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς
ἂν ἀπίοιμεν· ὅτι δ' ἂν πρὸς ταῦτα λέγῃ ἀναγγεῖλαι δεῦρο·
ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. ἔδοξε
ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν οἱ
ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ· ὁ δ' ἀπεκρίνατο
ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ πο-
ταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν
ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρή-
ζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα
βουλευσόμεθα. 21. ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀναγ-
γέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι
ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. προσαιτοῦσι
δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν
οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μη-
νὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα
ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασύγγας δέκα ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασύγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασύγγας πεντεκαίδεκα εἰς Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθιογόρας Λακεδαιμόνιος. ἡγήτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμptos ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρου τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ. 4. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασύγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Σύνεννεσις εἶχε καὶ Κιλικίων φυλακὴ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρον. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέρους ἐφειστήκεσαν πύλαι. 5. ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσὼ καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις

πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς. 6. ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες πολλάί. 7. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκᾶς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾤκτειρον εἰ ἀλώσوينτο. 8. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν, Ἀπολεοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδ' αὖ γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλείν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσουλῶ. ἀλλὰ ἴοντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. 9. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμούς τέτταρας παρασύγγας εἴκοσιν ἐπὶ τὸν Χύλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἄδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομένοι. **10.** ἐντεῦθεν ἐξελαύνει σταθμούς [†] πέντε παρασύγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δύρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσσης βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. **11.** ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασύγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. **12.** οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῶ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. **13.** ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὴν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. **14.** Ἄνδρες, εἴν μοι

πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλεόν προτιμήσεσθε στρατιωτῶν ὑπὸ Κῦρου. τί οὖν κελύω ποιῆσαι; νῦν δέεται Κῦρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλείᾳ· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κῦρι. 15. ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἅπμην μὲν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε Κῦρου. 16. ἀκούσαντες ταῦτα ἐπέειθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν, Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε. 17. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν, καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἄνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 18. οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προῖον κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κῦρι ὡς βασιλεύσονται. 19. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασίγγας πεντήκοντα· καὶ ἀφικνούνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἔπεισιν τίσαντο.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ὑψιπθίου δὲ πλη-
 ρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἄρώματα· δένδρον δ' οὐδὲν ἐνῆν. **2.** θηρία δὲ παντοῖα, πλείστοι ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον· καὶ πύλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. **3.** στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἵρουσα ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. **4.** πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνούνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **5.** ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνέεται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιούντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγορά-

ζοῦτες σίτον ἔζων. 6. τὸ δὲ στράτευμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο. 7. ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, ὅποτε ἡ πρὸς ὕδωρ βούλοιο διατελέσαι ἢ πρὸς χιλόν. καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας. 8. ἐπεὶ δ' ἐδόκουεν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ρίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἔεντο ὥσπερ ἄν. δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρानοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλους ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. τὸ δὲ σύμπαν δῆλος ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θάττον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγεῖρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλῆθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. 10. πέραν

δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας ἅς εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου, εἴτα συνήγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σίτον μελίνης· τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. **11.** ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγὺς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλέαρχῳ. **12.** τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορίαν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλαινε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὥς εἶδε Κλέαρχον διελαύνοντα, ἦισι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης. **13.** ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἱππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαινον ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἑστίασαν ἀποροῦντες τῷ πράγματι. **14.** ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιὼν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων

ἔθετο τὰ ὄπλα καὶ ἰδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχάλεπαιναν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πρῶως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. **15.** ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. **16.** Κλεάρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὃ τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὐδ' ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. **17.** ἀκούσας ταῦτα ὁ Κλεάρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὥς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντας δὲ Πέρσης ἀνὴρ γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κῦρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγείς δέ. **2.** οὗτος Κῦρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κῦρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων. **3.** ὁ δ' Ὁρόντας νομίσας ἐτοιμούς εἶναι αὐτῷ τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἱππέας ὥς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεύσιν ἐκέλευεν ὥς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ

ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως, ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. ἀναγνούς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὧδε. 6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, 7. μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίηεις τὴν ἐμὴν χώραν ὅ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κύρος, ὁπότ' αὖ ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλεις τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντας. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν

ἀδικηθεῖς, ἠρώτησεν ὁ Κῦρος αὐτὸν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι. 9. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλευώ ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἴτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. 11. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπὸ γέλλων

Κύρῳ περὶ τῆς βασιλείως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρήνει θαρρύνων τοιαῦδε. 3. Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀνθ' ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. 4. ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ὑμᾶς εἰδὼς διδύμω. τὸ μὲν γὰρ πλήθος πολὺ, καὶ κραυγὴ πολλῇ ἐπίαςιν· ἂν δὲ ταῦτα ἀνύσχησθε, τᾶλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἶους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι. 5. ἐνταῦθα Γαυλίτης παρῶν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος. ἂν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαί σε φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῳ τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. 6. ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπέουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. ἢν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέ-

φανον ἐκάστῳ χρυσοῦν δώσω. 8. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσήεσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι τί σφίσιν ἔσται, εὖν κρατήσωσιν. ὁ δὲ ἐμπιμπλὺς ἀπάντων τὴν γνώμην ὑπέπεμπε. 9. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧ δέ πως ἦρετο τὸν Κύρον. Οἶε γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νὴ Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. 10. ἐν ταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακόσια, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑνενήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα. Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. 13. ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον. 14. ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·

κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαί πέντε, τὸ δὲ βάθος ὀργυιαί τρεῖς. 15. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασύγγας μέχρι τοῦ Μηδίας τείχους. ἔνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ τέταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἐπεισιν. ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· 16. ταύτην δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπεὶ πυνθύνεται Κύρον προσελάνοντα. ταύτην δὲ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγένοντο εἰσω τῆς τάφρου. 17. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. ἐνταῦθα Κύρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεϊκοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρας θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κύρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποικεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγετο καὶ ὑποζυγίων.

VIII. Καὶ ἦδη τε ἦν ἀμφὶ ἄγοράν πληθουσάν καὶ πλη-

σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα Πατηγίας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. 2. ἔνθα δὴ πολλὸς τύραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπείσασθαι. 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὺς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίσσασθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφριάτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτῳ, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμυριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. 7. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. 8. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δαίτη ἐγίγνετο, ἐφάνη κοινορτὸς ὥσπερ νεφέλη λευκὴ, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τύχα δὴ καὶ χαλκός τις ἥστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνυμοῦ τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων

ἀρχειν· ἐχόμενοι δὲ τούτων γεροφόροι, ἐχόμενοι δὲ ὀπλίται
 σὺν ποδῆρσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέ-
 γοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ'
 οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ
 ἔθνος ἐπορεύετο. 10. πρὸ δὲ αὐτῶν ἄρματα διαλείποντα
 συχρὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον
 δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ ἐν-
 τυγχάνοιεν· ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις τῶν Ἑλλή-
 νων ἐλῶντα καὶ διακόψοντα. 11. ὁ μέντοι Κύρος εἶπεν ὅτε
 καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρ-
 βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἄλλὰ
 σιγὴ ὥς ἀνυστὸν καὶ ἡσυχίᾳ ἐν ἴσῳ καὶ βραδέως προσήεσαν.
 12. καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι
 τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα
 ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ
 βασιλεὺς εἴη· κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.
 13. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύ-
 ρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσούτον
 γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων
 τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ
 ἠθέλεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φο-
 βούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρί-
 νατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. 14. καὶ ἐν τούτῳ
 τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,
 τὸ δὲ Ἑλληνικὸν ἐτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν
 ἐτι προσιόντων· καὶ ὁ Κύρος παρελαύνων οὐ πᾶν πρὸς
 αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς
 τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. ἰδὼν δὲ αὐτὸν ἀπὸ
 τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὥς συναντή-
 σαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέ-

γειν ἐκέλευσε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. **16.** ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη. ὁ δὲ Κλέαρχος εἶπεν ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο, **ZETΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.** **17.** ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φύλαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαϊάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. **18.** ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φύλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἰόνπερ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. **19.** πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεςθαι. **20.** τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ ταξευθῆναι τις ἐλέγετο. **21.** Κύρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑτακοσίῳν ἱππέων τάξιν ἐπεμελείτο ὅ τι ποιήσει βασιλεὺς. καὶ γὰρ ᾔδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. **22.** καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον

ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες οὕτω καὶ ἐν ἀσφα-
 λεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι
 παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ
 στράτευμα. **23.** καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς
 αὐτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐνύμου
 κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ
 τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύ-
 κλωσιν. **24.** ἔνθα δὴ Κύρος δείσας μὴ ὀπισθεν γενόμενος
 κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν
 τοῖς ἑξακισίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς
 φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτείνει λέγεται αὐ-
 τὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. **25.** ὥς
 δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς
 τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατε-
 λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. **26.** σὺν τού-
 τοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ
 εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν ἄνδρα ὀρώ, ἔτετο ἐπ' αὐτὸν
 καὶ πιαίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος,
 ὥς φησι Κτησίας ὁ ἱατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.
27. παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλ-
 μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύ-
 ρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ
 βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν·
 Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὅκτῳ οἱ ἄριστοι τῶν περὶ
 αὐτὸν ἔκειντο ἐπ' αὐτῷ. **28.** Ἀρταπάτης δ' ὁ πιστότατος
 αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκὸτα
 εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
29. καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐ-
 τὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν
 ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δ' ἐφόρει καὶ
 ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ
 ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

ΙΧ. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατος τε καὶ ἀρχεὶν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν' πείρᾳ γενέσθαι. **2.** πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομιζέτο. **3.** πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκούσαι οὔτ' ἰδεῖν ἔστι. **4.** θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μανθάνουσιν ἀρχεῖν τε καὶ ἀρχεσθαι. **5.** ἔνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἐαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἀριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκουτίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. **6.** ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπίσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. **7.** ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. **8.** καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς

σπονδάς παθεῖν. **9.** τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. **10.** καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο ἔτι δὲ κάκιον πράξειαν. **11.** φανερὸς δ' ἦν καὶ, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῆῃ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. **12.** καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. **13.** οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. **14.** τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· **15.** ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦσθαι εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι. **16.** εἷς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. **17.** καὶ γὰρ οὖν ἄλλα τε

πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλέωτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.

18. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρέτησειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.

19. εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε τῆς ἀρχῆς χώρας καὶ προσόδους ποιῶντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς ἥκιστα Κύρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

20. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

21. καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον.

23. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

24. καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιῶντα οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων

καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. **25.** Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις ὅποτε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνω ἐπιτύχοι· τούτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τούτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. **26.** πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. **27.** ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τούτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. **28.** εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη οὖς τιμᾶ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. **29.** τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. **30.** μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. **31.** ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππου ἀρχων· ὥς δ' ἦσθετο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἡγήετο.

Χ. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο· τέτταρες δ' ἐλέγοντο παρασῶγγαι εἶναι τῆς ὁδοῦ. **2.** βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαῖδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. **3.** ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων δι' ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. **4.** ἐνταῦθα διέσχον ἰσχυροὶ ἑλλήνων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἤδη πῖντες νικῶντες. **5.** ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἷχονται διώκοντες, ἐνταῦθα δὲ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάσσεται, ὁ δὲ Κλέαρχος ἐβουλευέτο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιεν τινὰς ἢ πῖντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. **6.** ἐν τούτῳ καὶ βασιλεὺς δηλὸς ἦν προσιὼν πάλιν ὡς ἐδόκει ὀπισθεν. καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἡ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. **7.** ὁ γὰρ Τισσαφέρ-

νης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξίμενοι ἐπορεύοντο. 9. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξιντες ἀμφοτέρωθεν αὐτοὺς κατακόψαιαν· καὶ ἔδοκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὅπισθεν τὸν ποταμὸν. 10. ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φύλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει· ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· 12. ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. καὶ τὸ βασιλείον σημεῖον ὁρᾶν ἔφασαν αἰτόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον. 13. ἐπεὶ δὲ καὶ ἐνταῦθ' ἔχωρον οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ

ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγέλλαι. **15.** καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. **16.** ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληφόμενόν τι προεληλακέναι. **17.** καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν αὐτοῖς ἀπίεναί· καὶ ἀφικνοῦνται ἀμφὶ δορυπηστὸν ἐπὶ τὰς σκηνάς. **18.** ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσαιο ὥς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. **19.** ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνύριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

BOOK SECOND.

I. Ὡς μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὥς ἡ μάχη ἐγένετο καὶ ὥς Κῦρος ἐτελεύτησε καὶ ὥς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. **2.** ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες

οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα ὃ τι χρὴ ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. 3. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λύκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἷη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὥρμητο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν, Ἀλλ' ὄφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁράτε οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλείᾳ. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βούς καὶ ὄνους· ξύλοις δ' ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχῃ ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἅμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἐψοντες ἦσθιον ἐκείνην τὴν ἡμέραν. 7. καὶ ἤδη τε ἦν περὶ

πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἣν δ' αὐτῶν Φαλίνος εἰς Ἑλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἶναι τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τα ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὦν ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εἰν αὐτῷ ταῦτα χαρίσωνται. 11. πρὸς ταῦτα Φαλίνος εἶπε, Βασιλεὺς νικῶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβύτων καὶ πλήθους ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθε ἂν ἀποκτεῖναι. 12. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετὴ. ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,

παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ
 οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ
 σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.
13. ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἐλλὰ
 φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα·
 ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε τὴν ὑμετέραν ἀρετὴν περι-
 γενέσθαι ἂν τῆς βασιλέως δυνάμεως. **14.** ἄλλους δὲ τινὰς
 ἔφασαν λέγειν ὑπομαλακισμένους ὥς καὶ Κύρῳ πιστοὶ
 ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιτο
 φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ'
 Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. **15.** ἐν
 τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι
 εἶεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν, Οὐτοὶ μὲν, ὦ Κλέαρχε,
 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. **16.** ὁ δ'
 εἶπεν, Ἐγὼ σε, ὦ Φάλινε, ἄσμενος ἑώρακα, οἶμαι δὲ καὶ οἱ
 ἄλλοι πάντες· σύ τε γὰρ Ἕλληνας εἶ καὶ ἡμεῖς τοσούτοι
 ὄντες ἄσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμ-
 βουλευομέθα σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. **17.** σὺ οὖν
 πρὸς θεῶν συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ
 ἀριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον
 λεγόμενον, ὅτι Φαλίνος ποτε πεμφθεὶς παρὰ βασιλέως κε-
 λεύσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευο-
 μένοις συνεβούλευσεν αὐτοῖς τῷδε. οἶσθα δὲ ὅτι ἀνάγκη
 λέγεσθαι ἐν τῇ Ἑλλίδι ἅ ἂν συμβουλευσῃς. **18.** ὁ δὲ
 Κλέαρχος ταῦτα ὑπήγγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ
 βασιλέως πρεσβεύοντα συμβουλευσάι μὴ παραδοῦναι τὰ
 ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίνος
 δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, **19.** Ἐγὼ, εἰ
 μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 μούντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα· εἰ
 δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως,

συμβουλευώ σῶζεσθαι ὑμῖν ὅπῃ δυνατόν. **20.** Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τύδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες. **21.** ὁ δὲ Φαλίνος εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τύδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προϋοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. **22.** Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτ' ἀδοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνος. ἀπεκρίνατο Κλέαρχος, Ἦν μὲν μένωμεν, σπονδαὶ, ἀπιοῦσι δὲ καὶ προϋοῦσι πόλεμος. **23.** ὁ δὲ πάλιν ἠρώτησέ, Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτ' ἀπάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϋοῦσι πόλεμος. ὅ τι δὲ ποιήσοι οὐ διεσήμνη.

II. Φαλίνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος. Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἦκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μὴ, αὐτὸς πρῶ ἀπιέναι φησίν. **2.** ὁ δὲ Κλέαρχος εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· εἰ μὲν ἦκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πρῶττετε ὁποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. **3.** μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιαύδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερὰ. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμὸς ἐστι ναυσί-

παρος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πᾶν καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὴν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἀπειροὶ ἦσαν. 6. ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ' Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μίχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασύγγαι πέντε καὶ τριῖκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μίχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. 7. ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύβης μὲν ὁ Θραξ ἔχων τοὺς τε ἱππίας τοὺς μεθ' αὐτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἤτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κρᾶτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσασθαι ἀδόλως. 9. ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βίπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ

περὶ οὗτος ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢ περ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω. **11.** ὁ δ' εἶπεν, ὅτι ἡν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν.

12. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ὑποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀποσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιῇ. ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. ὅτι δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν.

14. ἔτι δὲ ἀμφὶ δαίτην ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο, καταβύς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ.

15. ἐν ᾧ δὲ ὠπλίζοντο ἤκουον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ᾗδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὅψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος

μὴ δοκοίῃ φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυο-
 μένῃ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκή-
 νωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος
 καὶ αὐτὰ τὰ ὑπὸ τῶν οἰκιῶν ξύλα. 17. οἱ μὲν οὖν πρώτοι
 ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι
 προσιώντες ὥς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν
 πολλὴν ~~ἐποιούουν~~ καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολε-
 μίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ
 ἔφυγον ἐκ τῶν σκηνωμάτων. 18. δῆλον δὲ τοῦτο τῇ ὕστε-
 ραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
 στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δὲ,
 ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδή-
 λωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. προΐουσης
 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει,
 καὶ θόρυβος καὶ δούπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίγ-
 νεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν
 ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν
 ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχον-
 τες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψε-
 ται μισθὸν τάλαντον ἀργυρίου. 21. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,
 ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχον-
 τες σώοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν
 τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,
 τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ
 ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι
 κήρυκας ἔπεμψε περὶ σπονδῶν. 2. οἱ δ' ἐπεὶ ἦλθον πρὸς
 τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγ-
 γελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις
 ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περι-
 μένειν ἄχρι ἂν σχολάσῃ. 3. ἐπεὶ δὲ κατέστησε τὸ στρά-
 τευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φύλαγγα πυκνὴν,

τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκύλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνθρώπα τί βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οὔτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς "Ελλῆσιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς "Ελλῆσι μὴ πορίσας ἄριστον. 6. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυνον, καὶ ἦκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγὺς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἐν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δὲ, Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. ἐπεὶ δὲ ταῦτα εἶπον, μεταστυσάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἥσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. 10. καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν ὥς μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτω-

κότες, τοὺς δὲ καὶ ἐξέκοπτον. **11.** καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς ταῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξειν. **12.** καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. **13.** πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι. **14.** πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. **15.** αὐταὶ δὲ αἱ βύλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἥ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. **16.** ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος ὅλος ἀναίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιαύδε. **18.** Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς

εἶδον εἰς πολλὰ κάμήχανα πεπτωκότας, εὖρημα ἐποίησάμην εἰ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀπασώσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. **19.** ταῦτα δὲ γνούς ἡτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως. ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμέτερῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παρούσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. **20.** καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ ἢ εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπρυῖσθαι. **21.** πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὗτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρος εὑρίσκειν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. **22.** ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. **23.** ἐπεὶ δὲ Κύρος τέθηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰ μὲντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἷς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. **24.** ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης

ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὸ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως· δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πᾶν πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπύξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμοσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς σίτα καὶ ποτὰ λαμβάνοντας ὅποταν μὴ ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. 28. ταῦτα ἔδοξε, καὶ ὤμωσαν καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἱμαντοῦ ἀρχήν.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦτον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεέρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, 3. Τί

μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ἢ ἐπὶ βασιλείᾳ μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρώτευμα· ἐπὴν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. ἴσως δέ που ἡ ἀποσκάπτει τε ἡ ἀποτειχίζει, ὥς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς τοσοῦτε ὄντες ἐνικῶμεν βασιλείᾳ ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπῆλθομεν. 5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπίεναί καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐτῆς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυνόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαι γε δέη ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. 7. ἐγὼ μὲν οὖν βασιλείᾳ, ᾧ οὕτω πολλὰ ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιорκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὥς εἰς οἶκον ἀπὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. ἐν τεύθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέ-

χοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει καὶ Ὀρόντα καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. 10. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκύσποτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν. 11. ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε. 12. διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρήλθον εἰσὼ αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίνθοις ὅπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. 13. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνεῖνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν. 15. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἡρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. 16. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν

ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. **17.** καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, εἰάν δύνῃται, ὥς μὴ διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. **18.** ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν αὐτὸν λέγει. ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβείτο. **19.** ναυίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκόλουθα εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. εἰ μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὄσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. **20.** εἰ δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας. **21.** ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνι καὶ πόλεις πολλαὶ καὶ μεγάλαι. **22.** τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὐσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφή γένοιτο εἴ τις βούλοιτο βασιλεῖα κακῶς ποιεῖν. **23.** μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὕτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων ὥς οἱ φυλάττοντες ἀπήγγελλον. **24.** ἐπειδὴ δ' ἕως ἐγένετο, διέβαινον τὴν γέ-

φυραν ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι· ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα· καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη ἢ ὄνομα Ὡπιδ· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἑκβατάνων στρατιῶν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλατε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπιστάσιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα. 27. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός· ταύτας Τισσαφέρνης, Κύρῳ ἰπεγγελῶν, διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων· ἐνὴν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες· ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὤκειτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βέρβαροι διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυροὺς, οἶνον.

V. Μετὰ ταῦτα ἀφικνουῦνται ἐπὶ τὸν Ζαπίταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων· καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία

ἐφαίνετο ἐπιβουλή. 2. ἔδοξεν οὖν τῷ Κλέαρχῳ συγγενέσθαι τῷ Τισσαφέρνει, εἴ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐρῶντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν. 3. ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὀρώντες ταῦτα ἀντιφυλαττόμεθα. 4. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινουῶμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοὶ ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι ἤκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σὺ νοοῖεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων· τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γινγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλιᾶν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,

πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. **10.** εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζόμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἑμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. **11.** ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι· φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιο· σέ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κύρος πολεμιά ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν. **12.** τούτων δὲ τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σέ βουλήσσεσθαι φίλον ἡμῖν εἶναι. **13.** οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἳς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποῖα δυνάμει συμμάχῳ χρησόμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. **14.** ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιο τῷ φίλῳ εἶναι, ὥς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποῖ, ὥς δεσπότης ἂν ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρετάς, οἳ σοὶ οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. **15.** ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σέ ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοῦνομα τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοὶ ἐπιβουλευόμεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

16. Ἄλλ' ἤδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βου-

λεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὥς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. **17.** εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἶημεν ἂν, ἀντιπύσχειν δὲ οὐδεὶς κίνδυνος; **18.** ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασιν διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. **19.** εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἔστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πᾶν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. **20.** πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς; **21.** παντάπασιν δὲ ἀπόρων ἔστι καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. **22.** ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἵτιος τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γεινέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. **23.** ὅσα δ' ἐμοὶ χρήσιμοι ὑμεῖς ἔστε τὰ μὲν καὶ σὺ εἴπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλέαρχῳ ἀληθῆ λέγειν· καὶ εἶπεν, Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρώνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν ; **25.** Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἳ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. **26.** Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. **27.** ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο. τῇ δὲ ὑστεραία ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην οὐδ' ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προσδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. **28.** ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρνει. **29.** ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἵεναι πάντας τοὺς λοχαγούς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. **30.** ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἵεναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὥς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λύκων, Σωκράτης Ἀχαιοὺς· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμμενον. **32.** οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἳ τ' ἐνδον συν-

ελαμβάνοντο καὶ οἱ ἕξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾤτινι ἐν-
τυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον.

33. οἱ δὲ Ἑλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ
στρατοπέδου ὁρῶντες καὶ ὃ τι ἐποιοῦν ἡμφεγνύουν, πρὶν Νί-
καρχος Ἀρκὺς ἡκε φεύγων τετρωμένους εἰς τὴν γαστέρα καὶ τὰ
ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα.

34. ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες
ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ
στρατόπεδον. **35.** οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀριαῖος δὲ

καὶ Ἀρτάξος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι·
ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελ-
φὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ

ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. **36.** οὗτοι
ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλή-
νων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλῃσι τὰ παρὰ βασι-
λέως.

37. μετὰ ταῦτα ἐξήλθον φυλαττόμενοι τῶν Ἑλλήνων
στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμ-
φάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ
περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἁπὼν ἐν κώμῃ τινὶ
σὺν ἄλλοις ἐπισιτιζόμενος. **38.** ἐπεὶ δὲ ἕστησαν εἰς ἐπήκοον,

εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὃ ἄνδρες Ἑλληνες, ἐπεὶ
ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ
τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν
ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα
ἀπαιτεῖ· ἐαυτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ
ἐκείνου δούλου.

39. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἑλληνες,
ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κύκιστε ἀνθρώπων
Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε
οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐ-
τοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τις-
σαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούτοις τε ἄνδρας

αὐτοὺς οἷς ὥμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προ-
 δεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε ; 40. ὁ δὲ
 Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπιβουλευὼν φανερὸς
 ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν
 τούτοις. 41. ἐπὶ τούτοις Ξενοφῶν τῷδε εἶπε. Κλέαρχος μὲν
 τοῖνυν εἰ παρὰ τοὺς ὄρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει·
 δίκαιον γὰρ ἀπολλύσθαι τοὺς ἐπιορκούντας· Πρόξενος δὲ
 καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ
 στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δηλον γὰρ ὅτι φίλοι γε
 ὄντες ἀμφοτέρους πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα
 συμβουλευσαί. 42. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον
 διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνῆχθησαν
 ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς
 μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπεί-
 ρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ
 φιλοπόλεμος ἐσχάτως. 2. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν
 τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ
 δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾷκες ἄδι-
 κοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἰδύνατο παρὰ τῶν
 ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ
 Περίνθου Θραξίν. 3. ἐπεὶ δὲ μεταγρόντες πως οἱ ἔφοροι ἤδη
 ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ,
 ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχεται πλέων εἰς Ἑλλησπον-
 τον. 4. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ
 τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κύρον,
 καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται, δίδωσι
 δὲ αὐτῷ Κύρος μυρίους δαρεικούς. 5. ὁ δὲ λαβὼν οὐκ ἐπὶ
 ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέ-
 ξας στράτευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ
 ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε τούτους καὶ πολεμῶν διεγένετο
 μέχρι Κυρὸς ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπήλθεν ὡς

σὺν ἐκείνῳ αὖ πολεμήσων. **6.** ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἔξον μὲν εἰρήνην ἔχειν ἀνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἔξον δὲ ῥαθυμεῖν βούλεται ποιεῖν ὥστε πολεμεῖν, ἔξον δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν. **7.** πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. **8.** καὶ ἄρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. ἱκανὸς μὲν γάρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν ὡς πειστέον εἴη Κλεάρχῳ. **9.** τοῦτο δ' ἐποίει ἐκ τοῦ χαλεποῦ εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκόλαζε τε αἰὲ ἰσχυρῶς, καὶ ὀργὴν ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, **10.** ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φύλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵναι πρὸς τοὺς πολεμίους. **11.** ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαινότο. **12.** ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς ἄλλον ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπιχαρὶ οὐκ εἶχεν, ἀλλ' αἰὲ χαλεπὸς ἦν καὶ ὡμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδύσκαλον. **13.** καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ

ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθόμενοι ἐχρήτο.

14. ἐπεὶ δὲ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.

15. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μὲν λα ἐθέλιν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐθὺς μὲν μενράκιον ὧν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πρύττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ.

17. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὧν τοῖς πρώτοις μὴ ἡτᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλὰ.

18. τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

19. ἄρχειν δὲ καλῶν μὲν ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ.

20. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικούντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστω ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δηλὸς ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσκειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. ὁ μὲντοι Ξενοφῶν ἀναγνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως ἐπαίτιον εἶη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἀριστά ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθεῖη. καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοὺς οἷς ἔδει θύειν. 7. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἡτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶον εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖη. Ἐπεὶ μὲντοι οὕτως ἤρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνείλεν ὁ θεός, ἐξέπλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν αὖν ὁδὸν, καὶ συνεστάθη Κύρῳ. 9. προθυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κύρος συμπροῦθυμεῖτο μέναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθύς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. 10. ἐστρατεύετο μὲν δὴ οὕτως ἑξαπατηθεῖς, οὐχ ὑπὸ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλείᾳ ὁρμῇ, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μὲντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι

ὁ στόλος εἶη ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδόν, καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφὼν ἦν. **11.** Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἔδύνατο καθεύδειν. μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῶαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. **12.** περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἔδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἔδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. **13.** ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ ταῦδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατακείμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβριζομένους ἀποθανεῖν; **14.** ὅπως δ' ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἔξον ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, εἰς τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίους.

15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν· Ἐγώ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακείσθαι ἔτι, ὁρῶν ἐν οἷς ἐσμέν. **16.** οἱ μὲν γὰρ πολέμοι δηλὸν ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν

πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελείται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. **17.** καὶ μὴν εἰ ὑφήσόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πύρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν, ὡς δούλον ἀντὶ βασιλέως ποιήσοντας, καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; **18.** ἂρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισίμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαι ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον. **19.** Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ. **20.** τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. **21.** ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἦδη κεῖται ταῦτα τὰ ἀγαθὰ, ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσσονται. **22.** οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρῶντες ἀγαθὰ, στεργῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις.

23. Ἐτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θάληη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνωνας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. 24. ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμούνται, πρὸς τῶν θεῶν, μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τῷ τῆς μετὰ ἡγείσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26. Ὁ μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγείσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πῶς σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. ὁ μὲντοι Ξενοφῶν μετὰ ὑπολαβῶν ἔλεξεν ὧδε. ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε μὲντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξοπλισάμενοι, ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδῶν αὐτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὀπλῶν ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβρίζοντες, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἶμαι ἐρῶντες τούτου; ἂ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι

κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας ; 30. ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσέσθαι εἰς ταῦτο ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὢν τοιοῦτός ἐστιν. 31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν, οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφοτέρω τὰ ὦτα τετυρπημένον. καὶ εἶχεν οὕτως. 32. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶς εἴη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἴη, τὸν λοχαγόν.

33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἐκατόν. ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. 34. ἐνταῦθα Ἱερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. 35. ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. εὐτοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσούτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶται

οὔτοι πάντες πρὸς ὑμᾶς βλέπουσι, κὰν μὲν ὑμᾶς ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἣν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμῆσθαι. **37.** ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γὰρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ᾗν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἣν που δέῃ. **38.** καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. **39.** ἐπειδὰν δὲ καταστήσῃσθε τοὺς ἄρχοντας ὅσους δεῖ, ἣν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παρὰ θάρρυνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι. **40.** νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. **41.** ἣν δὲ τις αὐτῶν τρέφῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. **42.** ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλήθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. **43.** ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι

μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσchrῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους, καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διαίγοντας. 44. ἂ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιοῦτῳ γὰρ καιρῷ ἔσμεν, αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν.

45. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον εἶπε Χειρίσοφος. Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιοῦτους· κοινὸν γὰρ ἂν εἶη τὸ ἀγαθόν. 46. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δέομενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. 47. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνουτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳν Δαρδανεὺς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιὸς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλῆσιος Ἀχαιὸς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε. 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιοῦτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν,

πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχέριον δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. 4. ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἀλλ' ὁράτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὁράτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἡδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἡθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθηγκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζώντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνάμεθα κράτιστα, τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πύσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾶν δέοι, ὁρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε. 8. Τὴν μὲν τῶν βαρβάρων ἐπιτοκίαν τε καὶ ἀπιστίαν

λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτάρυνται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου ἤρξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

10. Ἐτύγχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἴεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἳ δὲ πολέμιοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων, εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάννυ δεινῶν οἳ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ ὡς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς.

12. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας καταθύσειεν τῇ θεῷ, ἐπεὶ οὐκ εἶχαν ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὦν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὥς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω πολλὰ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίου ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. 15. καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. ἀλλὰ μὴν καὶ θαραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ, ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μὴδὲ μέντοι τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίωνές εἰσι τῶν ὑφ' ὧμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρείττον σὺν τοῖς πολεμίῳις ταπτομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὁρᾶν. 18. Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίῳις πολλοὶ πάρεσιν, ἐνθυμή-

θητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. **19.** οὐκοῦν τῶν ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπесεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἢν τις προσή, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. **20.** Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρείττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἱ εἴσονται ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι· **21.** τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢνπερ κρατῶμεν, μέτρῳ χρωμένους ὅποσῳ ἂν ἕκαστος βούληται. **22.** Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοὶ, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ᾧσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνυ βρέχοντες. **23.** Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμῶν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας

πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας
 δὲ καὶ αὐτοὶ εἶδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἔρμυνά κατα-
 λαβόντες τὴν τούτων χώραν καρποῦνται. 24. καὶ ἡμᾶς δ'
 ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμη-
 μένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκῆσοντας.
 οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας
 ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ
 ὁδοποιήσῃε γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλουντο
 ὑπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει,
 εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. ἀλλὰ γὰρ
 δέδοικα μὴ, ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις
 βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις
 γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι
 ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. δοκεῖ οὖν μοι εἰκὸς
 καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς
 οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν
 ὅτι ἐκόντες πέπονται, ἔξου αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους
 πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν. ἀλλὰ
 γὰρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν κρατούν-
 των ἐστὶ. 27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθ' αὖ
 τε ὡς ἀσφαλέστατα, καὶ εἰ μίχῃσθαι δέοι, ὡς κράτιστα
 μαχοίμεθα. πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι
 τὰς ἀμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ,
 ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα
 καὶ τὰς σκηναὺς συγκατακαῦσαι. αὗται γὰρ αὐτὸν ὄχλον μὲν
 παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχε-
 σθαι οὐτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. ἔτι δὲ καὶ τῶν
 ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέ-
 μου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵν' ὡς πλείστοι μὲν
 ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι.
 κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια·

ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. **29.** Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁράτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. **30.** δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. **31.** ἦν δὲ τις ἀπειθῇ, ἦν ψηφίσσῃσθε τὸν αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους, τοὺς οὐδενὶ ἐπιτρέψοντας κακῷ εἶναι. **32.** Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὄρα· ἴσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἢ ἔργῳ περαίνεται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλ' εἰ μὲν τις ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. **34.** Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν. ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κόμας εἶναι καλὰς οὐ πλέον ἑκοσι σταδίων ἀπεχούσας. **35.** οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμοι — ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἦν δύνωνται, τοὺς δὲ διώκοντας

φεύγουσιν — εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. 36. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ οὖν νῦν ἀποδειχθεῖη τίνα χρὴ ἡγείσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρομέθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῷ πρεσβυτάτῳ στρατηγῷ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίῳ, τὸ νῦν εἶναι. 38. τὸ δὲ λοιπὸν περῶμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὃ τι ἂν αἰεὶ κράτιστον δοκῇ εἶναι. εἰ δὲ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· "Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. 39. Νῦν ταῖνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χορημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

III. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαον τὰς ἀμάξας καὶ τὰς σκηναίς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδωσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς

ἐπήκοον, λέγει ὧδε. 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρω πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμι σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτω Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὲ ἐγυγνώσκετο ὅτι ὑπόπεμπτos εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. καὶ ἐκ τούτου ἔδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα ἢ λοχαγὸν διέφθειραν, Νικάρχον Ἀρκάδα, καὶ ὄχρετο ἀπὶ ὧν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα, ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποταμὸν, ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελθελυθόντων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους. 7. καὶ προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ δ' ἐγγὺς ἐγένετο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξενον, καὶ ἱππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξενον, καὶ ἅμα ψιλοὶ ὄντες

εἶσω τῶν ὅπλων κατεκέλειντο, οἳ τε ἀκοντιστὰὶ βραχύ-
 τερα ἡκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. ἐκ
 τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίδωκεν τῶν
 τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπι-
 σθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
 πολεμίων. 9. οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἕλλησιν, οὔτε
 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο κατα-
 λαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ
 τοῦ ἄλλου στρατεύματος διώκειν. 10. οἱ δὲ βάρβαροι
 ἵππεῖς, καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύ-
 οντες ἀπὸ τῶν ἵππων, ὅποσον δὲ διώξειαν οἱ Ἕλληνες,
 τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. ὥστε
 τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ ἑκοσι στα-
 δίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν
 ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρα-
 τηγῶν Ξενοφῶντα ἡτιῶντο, ὅτι ἐδίδωκεν ἀπὸ τῆς φύλαγγος
 καὶ αὐτὸς τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον
 ἐδύνατο βλάπτειν. 12. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι
 ὀρθῶς ἡτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. Ἀλλ'
 ἐγὼ, ἔφη, ἡναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ
 μένειν κακῶς μὲν πύσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους.
 13. ἐπειδὴ δὲ ἐδίδωκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς
 μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους,
 ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. τοῖς οὖν θεοῖς χίρις
 ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε
 βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα. 15. νῦν
 γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε
 οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλον-
 τες ἐξικνεῖσθαι. ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ
 οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ
 δὲ, οὐδ' εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ

τόξου ρύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐξικνουῦνται, οἳ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται χρῆσθαι. 18. ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλonti ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντοταγμένῳ ἐθέλonti ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα. 20. Καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο προαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ᾗτησε Τισσαφέρνην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδῶσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ

πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ
 δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. ἐπεὶ δὲ οἱ Ἕλληνες διαβε-
 βηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέ-
 βαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο
 δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν,
 καὶ τοῖς ἰππεύσιν εἶρητο θαρροῦσι διώκειν ὡς ἐφευομένης
 ἱκανῆς δυνάμεως. 4. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει,
 καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμνηε τοῖς
 Ἕλλησι τῇ σάλπινγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἶρητο,
 καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον
 ἐπὶ τὴν χαράδραν. 5. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις
 τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἰππέων ἐν τῇ
 χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀπο-
 θανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι
 φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν. 6. Καὶ οἱ μὲν
 πολέμιοι οὕτω πρᾶξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες ἀσφα-
 λῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν
 Τίγρητα ποταμόν. 7. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη,
 ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾤκουν δ' αὐτὴν τὸ πάλαιον
 Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι
 πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρα-
 σύγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμαεῖς· κρηπὶς δ'
 ὑπὲρ λιθίνῃ, τὸ ὕψος εἴκοσι ποδῶν. 8. ταύτην βασιλεὺς
 ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι,
 πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἤλιον δὲ νεφέλῃ
 προκαλύψασα ἠφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ
 οὕτως ἐώλω. 9. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς
 λιθίνῃ, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέ-
 θρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβύρων ἦσαν, ἐκ τῶν
 πλησίον κωμῶν ἀποπεφευγότες. 10. Ἐντεῦθεν ἐπορεύθη-
 σαν σταθμὸν ἓνα παρασύγγας ἑξ, πρὸς τείχος ἔρημον μέγα

πρὸς τῇ πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μῆσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα. **11.** ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἐξ παρασύγγαι. ἐνταῦθα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. **12.** ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβρογχίτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασύγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπέφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπλου ἐφάνη. **14.** ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. **15.** ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προθυμεῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. **16.** Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνουν καὶ τῶν πλείστων τοξοτῶν. **17.** μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς

Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις, καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδύνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βύρβαροι μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

19. ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὐσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπίστας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. 20. ὅταν δ' αὖ διάσχη τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πύσχοντας, πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν, ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθῆναι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγούς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. οὗτοι δὲ πορευόμενοι, ὅποτε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχαγοί, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρήγον ἐξωθεν τῶν κεράτων. 22. ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, — εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντη

κοστὺς, εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰὲς ἔκπλεων εἶναι τὸ μέσον. 23. εἰ δὲ καὶ διαβαίνειν τινα δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φύλαγος, ἐπιπαρήεσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, δι' καθήκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἰππέων. 25. ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. 26. καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἰς τῶν ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 28. πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιοντο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ

δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. **31.** ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίον.

32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνηῆσαι οὐ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. **33.** ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βύρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιήσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμῶντες ἀλέξασθαι, ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. **34.** Ἦνίκα δ' ἦν ἥδη δαίλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βύρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. **35.** πονηρὸν γὰρ νυκτὸς ἐστὶ στρατεύμα Περσικόν. οἱ τε γὰρ ἵπποι αὐτοῖς δεδενται, καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· εἰν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πᾶντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. **36.** ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει

λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπὸντας ἦδη ἐώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναξεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφύνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παρίεναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελύσας ἡρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ· Ἐξέστιν ὁρᾶν· προκατεῖληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβίσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; 40. ὁ δὲ λέγει ὅτι οὐκ ἔδοκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τύχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ

συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν.

43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι·δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον.

45. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων.

46. Ξενοφῶν δὲ, παρελαύνων ἐπὶ τοῦ ἵππου, παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα.

47. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ δὲ χαλεπῶς κάμνω, τὴν ἀσπίδα φέρων.

48. καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπομένοις.

49. οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἔστε ἡνύγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἤγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφηνγον ἢ ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ

ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὄχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον, καταβύντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. ἥνικα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμηςάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ κάοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἥνικα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν· 5. Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἄλλοτρίαν. ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν. Οὐκ οὐν ἔμουγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν, καὶ οὕτω θάπτον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔθθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔθθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρα-

κισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε, καὶ
τάλαντον μισθὸν πορίσῃτε. 9. ἐρωτώμενος δὲ οὗτου δέοιτο,
Ἄσκων, ἔφη, διςχιλίων δεήσομαι· πολλὰ δ' ὀρῶ πρόβατα
καὶ αἰγας καὶ βοῦς καὶ ὄνους, ἃ ὑποδαρέντα καὶ φυσηθέντα
ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. δεήσομαι δὲ καὶ τῶν
δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς
ἄσκους πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἄσκον λίθους
ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν
καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω·
11. ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μίλα εἴσεσθε·
πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ
μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει. 12. Ἀκούσασι
ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι,
τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν
πολλοὶ ἱππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον
τούτων ποιεῖν. 13. ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώ-
ρουν εἰς τοῦμπαλιν [ἢ πρὸς Βαβυλῶνα] εἰς τὰς ἀκαύστους
κώμας, κατακαύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ
προσήλουν, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζειν
ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχουσιν.
14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτή-
δεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον,
καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ
πᾶσαν χώραν τίς ἐκύστη εἴη. 15. οἱ δ' ἔλεγον ὅτι τὰ
μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν,
δι' ἧσπερ ἦκουεν· ἢ δὲ πρὸς ἕω ἐπὶ Σουσύ τε καὶ Ἐκ-
βαίτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεὺς·
ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ
Ἰωνίαν φέροι· ἢ δὲ διὰ τῶν ὁρέων, καὶ πρὸς ἄρκτον τε-
τραμμένη, ὅτι εἰς Καρδούχους ἄγοι. 16. τούτους δὲ ἔφα-
σαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλεὺς

οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτὲ εἰς αὐτοὺς βασιλικὴν στρατιὰν, δώδεκα μυριάδας· τούτων δ' οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς. 17. Ἀκούσαντες ταῦτα, οἱ στρατηγοὶ ἐκύθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. 18. ἐπὶ τούτοις ἐθύσαντο, ὅπως ἥνικα καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἥνικ' ἂν τις παραγγέλλῃ.

BOOK FOURTH.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἅς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πύροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. ἤκουον γὰρ τῶν ἀλίσκομένων

ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλονται, διαβήσονται, ἣν δὲ μὴ βούλονται, περιίασιν. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. 4. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθῆσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.

5. Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τμηκαῦτα ἀναστάντες ἀπὸ παραγγέλσεως, παρευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. ἔνθα δὴ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος, λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο, οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑψηγείτο· ἐφείπετο δὲ αἰετὶ τὸ ὑπερβύλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων. 8. Ἐνθα δὴ οἱ μὲν Καρδούχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφενγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκαίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδούχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδούχοι οὔτε καλοῦντων ὑπήκουον, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποιοῦν.

10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου, ἤδη σκοταῖοι, — διὰ γὰρ τὸ

στενὴν εἶναι τὴν ὁδόν, ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κόμας, — τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνουνεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἡνύλισθησαν· οἱ δὲ Καρδούχοι πυρὰ πολλὰ ἔκαον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους. 12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδαξε τὼν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τᾶλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι. 13. σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν, πολλὰ ὄντα, τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο· οἱ δ' ἐπείθοντο, πλην εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι. 15. εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἡγείτο μὲν Χειρίσοφος, ὡπισθοφυλάκει δὲ Ξενοφῶν. 16. καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο οἱ Ἕλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχά-

ζοντες, σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο.

17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἤγε ταχέως καὶ παρηγγυὰ ἔπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίνετο τοῖς ὀπισθοφύλῃσι. 18. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίᾳς Ἀρκᾶς, διαμπερὲς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ὑφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἔλθων πρὸς τὸν Χειρίσοφον, ἤτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ γαθῶ ἄνδρε τέθνατον, καὶ οὔτε ἀνελεῖσθαι οὔτε θάψαι ἐδυνάμεθα. 20. ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἑκβασιν. 21. ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ ταῦτό σε οὐχ ὑπέμενον, εἰ πὼς δυναίμην φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. ὁ δὲ Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρέρχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναν μὲν τινὰς αὐτῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαι μέγα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες εἰ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη, μύλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἐτέρου

κατεσφύγῃ. 24. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναί, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ ἐκεί παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐν ταῦθα ἐδόκει, συγκαλέσας τοιχοφύλακας καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἰ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρρῆσιος Ἀρκὰς, καὶ οὗτος ἔφη ἐθέλει πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. ἐκ τούτου ἐρωτῶσιν εἰ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστεάς Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

II. Καὶ ἦν μὲν δείλη ἡδὴ, οἱ δ' ἐκέλευον αὐτοὺς ἐμ-
 φαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παρα-
 δίδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι
 τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλ-
 πιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς
 κατέχοντας τὴν φανεράν ἑκβασιν, αὐτοὶ δὲ συμβοηθήσειν
 ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτ' ἀντιθέμε-
 νοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολλὸν
 ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας
 ἡγεῖτο πρὸς τὴν φανεράν ἑκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ
 πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ
 περιούνητες. 3. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλα-

κες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχους ἰμαξιαίους, καὶ μεζζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. 4. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπήλθον ἐπὶ τὸ δειπνόν· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούμενους τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ.

5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιμόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθητο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθητο. 7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαβον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγγετο, καὶ ἀλαλάξαντες ἔεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδόν, φεύγοντες ὀλίγοι ἀπέβησκον· εὐζῶνοι γὰρ ἦσαν. 8. οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἔεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρυβεῖς ὁδοὺς ἐπορεύοντο, ἣ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. 9. καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο

ἤπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὅπισθεν τῶν ὑποζυγίων ἔταξε.

10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἤπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτῃ ἐκβῆναι.

11. ἔνθα δὴ παρακελευσόμενοι ἀλλήλοις, προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν.

12. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύναντο ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι.

13. Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν, — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, — καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

14. Ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν, πολὺ ὀρθιώτατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐβελοντῶν.

15. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτενον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρου.

16. καὶ Ξενοφῶν μὲν σὺν τοῖς νεω-

τάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξαιαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. **18.** ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. **19.** οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κᾶεν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. **20.** ἐνταῦθα ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. **21.** Εὐρύλοχος δὲ Λουσιεὺς Ἀρκῆς προσέδραμεν αὐτῷ, ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. **22.** Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικὸν, καὶ ἐσκήνησαν αὐτοῦ, ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύουσιν δαφίλεσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κονιατοῖς εἶχον. **23.** Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλουν τὰς παρόδους. 25. ὁπότε μὲν οὖν τοὺς πρώτους κωλούειν, Ξενοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλούντων· 26. ὁπότε δὲ τοῖς ὅπισθεν ἐπιθίοντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλούντων, ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγυὲς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλκον δὲ τὰς νευράς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προβαίνοντες. τὰ δὲ τοξεύματα ἐχῶρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίους, ἐναγκυλώντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμευοι, ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὁρέων ὁ ποταμὸς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ ταπεινὰ ἔχοντες, καὶ πολλὰ τῶν παρελθυθῶτων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ

τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὥς οὖν ἀπηλλαγμένοι τούτων, ἡδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ, ὁρῶσιν ἱππέας που πέραν τοῦ ποταμοῦ, ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα, Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. αἱ δὲ ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ὑπὸ τοῦ ποταμοῦ ἀπέειχον· ὁδὸς δὲ μία ἢ ὁρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, — καὶ οὗτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν, εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα βέλη, — ἀνεχώρησαν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν. 7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους, ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τῆς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδεσθαι, αὗται δὲ αὐτῷ αὐτόματα περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὀρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγέεται αὐτῷ τὸ ὄναρ. 9. ὁ δὲ ἥδετ' τε καὶ ὡς τά-

χιστα ἕως ὑπέβαινον, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. καὶ ἀπιδόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ᾗδεσαν γὰρ πάντες ὅτι ἐξείη· αὐτῷ καὶ ἀριστῶντι καὶ δεῖπνούντι προσελθεῖν, καὶ εἰ καθευδοὶ ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον.

11. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὥς ἐπὶ πῦρ, ἅπειτα κατίδοιεν ἐν τῷ πέραν, ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν, γέροντά τε καὶ γυναικα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. **12.** ἰδοῦσι δέ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἰππεύσει προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὥς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν. **13.** Εὐθύς οὖν ὁ Ξενοφὼν αὐτὸς τε ἔσπενδε, καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά. **14.** ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπουδᾶς ἐποίηε. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ, συγκαλέσαντες τοὺς στρατηγούς, ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν, καὶ ὑπὸ τῶν ὀπίσθεν μηδὲν πᾶσχοιεν κακόν. **15.** καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγείσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. **16.** ἐπεὶ δὲ

καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἁριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στᾶδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτοὶ πρῶτος Χειρίσοφος, στεφανωσάμενος καὶ ἀποδύς, ἐλάμβανε τὰ ὄπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἁριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. **18.** καὶ οἱ μὲν μάντις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοι ἐτόξενόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπὼ ἐξικνούντο. **19.** ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι. **20.** Καὶ Χειρίσοφος μὲν ἐνέβαινε, καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἑκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τυὺς παρὰ τὸν ποταμόν ἱππέας. **21.** οἱ δὲ πολέμοι, ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπάλιν, δείσαντες μὴ ἀποκλεισθεῖν, φεύγουσιν ἀνὰ κράτος, ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἑκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. **22.** Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. **23.** Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς

ἄνω πολεμίους. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρῶντες δ' ὀπλίτας σφίσιν ἐπίοντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες, ὥς ἐπιθησόμενοι τοῖς τελευταίοις. 25. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξει ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδοῦχοι ὥς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήρσαν ὥδ' αἰσιν τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ τι αὐτῷ παραγγέλλῃ. 28. ἰδὼν δὲ αὐτοὺς διαβαίνοντας, ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὥς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδὸν ἑξικνήται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι, καὶ ἐκ τοῦ ποταμοῦ

ὁ σαλπικτῆς σημήνη τὸ πολεμικὸν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας, καὶ διαβαίνειν ὅτι τάχιστα, ἣ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεω ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. 30. οἱ δὲ Καρδοῦχοι, ὀρώντες ὀλίγους ἤδη τοὺς λοιποὺς, — πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ἄρχοντο, ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, — ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἔδεξαντο· καὶ γὰρ ἦσαν ὠπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ μὲν πολέμιοι ἔφευγον πολλὸν ἔτι θάττον, οἱ δ' Ἕλληνες τᾶναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι, διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν, καὶ βασιλείου εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείεσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια δ' ἦν δαφυλῇ. 3. ἐντεύθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος

ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. 4. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλεῖα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἀρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους κάειν τὰς οἰκίας, λαμβάνειν τε τὰ πικτὶδέα ὅσων δέοιτο. ἔδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει, ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασιλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκη- νῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. ἐνταῦθα εἶχον πάντα τὰ ἐπιτη- δεῖα ὅσα ἐστὶν ἀγαθὰ, ἱερεία, σίτον, οἶνους παλαιούς εὐό- δεις, ἀσταφίδας, ὅσπρια παντοδαπά. τῶν δὲ ἀποσκευα- νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. ἔδοκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ γὰρ ἔδοκει διαιθριάζειν. 11. νυκτερευόντων δ' αὐτῶν ἐνταῦθ' ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ

ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιών ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρνεῖη. 12. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστὰς τις καὶ ἄλλος, ἐκείνου ἀφελόμενος, ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαον καὶ ἐχρίοντο· 13. πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τημνίτην, ἄνδρα δόντες, ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεῖς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὸν ἦκεν ἄγων, ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ Ἀμαζόνες ἔχουσιν. 17. ἐρωτώμενος δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβύζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε εἶη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἶη, ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν. 19. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα

συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἰλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ, προϊόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. οἱ δὲ βάρβαροι, ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφηνον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων, καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου εἴλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. ἐπειδὴ δὲ ἐπίθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπιθέσις γένοιτο τοῖς καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὕστεραία ἐδόκει πορευτέον εἶναι ὅπῃ δύναιτο τάχιστα, πρὶν συλλεγῆναι τὸ στράτευμα πύλιν, καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιριβάζος, κατεστρατοπεδεύσαντο. 2. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασύγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου, σταθμοὺς τρεῖς, παρασύγγας πέντε. ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγίσασθαι τῷ ἀνέμῳ, καὶ σφαγίζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ

χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγέγοντο δὲ τὴν νύκτα πῦρ κάοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ τὸ πῦρ κάοντες οὐκ προσέεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυρούς, ἢ ἄλλο τι εἴ τι ἔχοιεν βρωτόν. 6. ἔνθα δὲ μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκάετο διατηκομένης τῆς χιόνος, βόθροι ἐγίγοντο μεγάλοι ἕστε ἐπὶ τὸ δάπεδον· οὐδὲ γὰρ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος. 7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόει ὅτι τὸ πάθος εἴη. 8. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι, καὶ τι φάγωσιν ἀναστήσονται, περιὼν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτόν, διεδίδου, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. ἐπειδὴ δὲ τι ἐμφύλας, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τὴν κρήνην γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. αὗται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἐρμηνεύς εἶπε περσιστὶ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασύγγην. οἱ δ' ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος, ἐνταῦθα ἐστράτοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν

ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες
 ἀπώλονται τῶν στρατιωτῶν. **12.** Ἐφείποντο δὲ τῶν πολε-
 μίων συνειλεγμένοι τινὲς, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυ-
 γίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλεί-
 ποντο δὲ τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος
 τοὺς ὀφθαλμοὺς, οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
 ποδῶν ἀποσεσηπότες. **13.** ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι-
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλ-
 μῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε
 ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο. **14.** ὅσοι δὲ
 ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάν-
 τες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν,
 ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιη-
 μέναι ἐκ τῶν νεοδάρτων βοῶν. **15.** Διὰ τὰς τοιαύτας οὖν
 ἀνύγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες
 μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα,
 εἵκαζον τετήκεναι· καὶ τετήκει διὰ κρήνην τινα ἢ πλησίον
 ἦν ἀτμίζουσα ἐν νάπη. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο,
 καὶ οὐκ ἔφασαν πορεύεσθαι. **16.** ὁ δὲ Ξενοφῶν ἔχων
 ὀπισθοφύλακας ὡς ἦσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ
 μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέ-
 μοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ
 σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι.
17. ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολε-
 μίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι.
 καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῶ θορύβῳ,
 ἀμφὶ ὧν εἶχον διαφερόμενοι. **18.** ἔνθα δὴ οἱ μὲν ὀπι-
 σθοφύλακες, ἅτε ὑγιαίνοντες, ἐξαναστάντες ἔδραμον εἰς τοὺς
 πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἐδύναντο
 μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ
 πολέμοι δέισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν
 νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἰσθμενοῦσιν ὅτι τῇ ὑστεραίᾳ ἡξουσὶ τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιῶνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ἰποχωροῖεν. 20. ὁ δὲ παριὼν, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἠύλισθησαν αὐτοῦ, ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὴς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἰσθμενοὺντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προίεναι. 22. ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης, σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ, ἄσμενοι ἰδόντες, τοὺς μὲν ἰσθμενοὺντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠύλιζετο. 23. ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. 24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνύτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἤλω ἐν ταῖς κώμαις. 25. αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ

εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταὶ, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἰγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφετο. **26.** ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν. ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κύλαμοι ἐνέκειντο, οἱ μὲν μείζονες οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. **27.** τούτους δ' ἔδει ὅποτε τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν. καὶ πᾶν ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πᾶν ἡδὺ συμμαθόντι τὸ πῶμα ἦν. **28.** Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδεύων ἀπίασιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν ἄλλῳ ἔθναι γένωνται. **29.** ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες, οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον. **31.** οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὄρνιθια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. **32.** ὅποτε δὲ τις φιλοφρονουμένος τῷ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὃ τι βούλοιτο. ὁ δὲ ἄλλο

μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. 33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακείνους σκηνοῦντας, ἑστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἑνεοῖς ὃ τι δέοι ποιεῖν. 34. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν ἡρώτων τίνοι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν ὅτι βασιλεὺς δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἴη. 35. καὶ αὐτὸν τότε μὲν ὥχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθύσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. ἦσαν δ' οἱ ταύτῃ ἵπποι μέιονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦ.

VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλην τοῦ υἱοῦ τοῦ ἄρτι ἡβασκοντος· τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. ἡγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος

αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδρὰς ὄχητο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κύκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τοῦ παιδὸς, καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο. 4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς, ἀνὰ πέντε παρασύγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον. 5. ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο παρασύγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάσχοι καὶ Φασιανοί. 6. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· Οἱ μὲν πολέμοι, ὥς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὥς κάλλιστα ἀγωνιούμεθα. 8. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπ' ἂν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὥς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμοι θαρραλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι. 10. Μετὰ τούτον Ξενοφὼν εἶπεν· Ἐγὼ δ' οὕτω γνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὥς κράτιστα μαχούμεθα· εἰ δὲ βου-

λόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. τὸ μὲν οὖν ὅρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ' ἐξήκοντα στίδια, ἄνδρες δ' οὐδαμῶς φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἡ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρείττον τοῦ ἐρήμου ὅρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας, καὶ ἀρπάσαι φθύσαντας, ἣν δυνώμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρέῃ τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξόν μὲν νυκτὸς ἰέναι, ὡς μὴ ὁράσθαι, ἐξόν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιοῦμενοι προσβαλεῖν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὅρει χρῆσθαι· μένοιοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. 14. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. ὅπως δὲ ὡς κράτιστα κλέπτῃτε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἔαν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὅρους, ὡς μὴ πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἶπερ ὑμῖν οἱ κράτιστοι ἄρχειν

ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. **17.** Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφυλάκας ἔχων, ἐπειδὰν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσὶν· ὥστε ἐάνπερ ἀπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.

18. ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. **19.** Ὁ δὲ Χειρίσοφος εἶπε. Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλάκιαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνωνται. **20.** Ἐκ τούτου Ἀριστάννμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστέας Χίος γυμνήτας, καὶ Νικομάχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ κάειν πολλά. **21.** ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἦσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαον πυρὰ πολλὰ διὰ νυκτός. **23.** ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήεσαν. **24.** τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων, συμμιγνύσασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. **25.** ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου

οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πᾶμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. 27. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὥκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνελλυθέντες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆι καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. 4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστὶν ἦν ὁρᾶς· ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλίνδουσι λίθους ὑπὲρ τῆς τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφών, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρώμεν εἰ μὴ

ολίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. τὸ δὲ χωρίον, ὡς καὶ σὺ ὀράς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσίεναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θάπτον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖ ἐσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ. οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστάννυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἕνα λόχον. 10. ἔνθα δὴ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. 11. ὁ δὲ Ἀγασίας, ὡς ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστάννυμον πλησίον ὄντα παρακάλεισας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας, οὔτε

ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. **12.** ὁ δὲ Καλλιμάχος, ὡς ὄρᾳ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἱτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστάνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. **13.** Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες, ῥίπτουσαι τὰ παιδιὰ, εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. ἔνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων· **14.** ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ, καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων, σταθμοὺς ἐπτὰ παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπύρτα πυκνὰ ἐστραμμένα. **16.** εἶχον δὲ καὶ κνημίδας καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὺς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχεων, μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· **17.** ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο ἀεὶ μαχόμενοι. ὥκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἔκ τῶν Ταόχων ἔλαβον.

18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον

ποταμὸν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθιῶν, σταθμούς τέτταράς παρασύγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **19.** ἐντεῦθεν διήλθον σταθμούς τέτταρας παρασύγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίως. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλήσιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἐαυτῶν πολεμίας χώρας ἄγοι αὐτούς. **20.** ἐλθὼν δ' ἐκείνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἶθειν καὶ φθείρειν τὴν χώραν· ὃ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας.

21. Καὶ ἀφικνῶνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. **22.** ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ῥῆθθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐξώγησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. **23.** ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰὲ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰὲ βοῶντας, καὶ πολλῷ μείζων ἐγίγνετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. **24.** καὶ ἀναβὰς ἐφ' ἵππου, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. **25.** ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλή-

λους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. καὶ ἑξαπί-
νης, οὗτο δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους
καὶ ποιῶσι κολωνὸν μέγαν. 26. ἐνταῦθα ἀντίθεσαν δερ-
μάτων πλῆθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα
γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς
ἄλλοις διεκελεύετο. 27. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλ-
ληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον καὶ
φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικούς δέκα.
ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ
τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὐ σκηπήσουσι,
καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα
ἐγένετο, ὥχετο τῆς νυκτὸς ἀπῖόν.

VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μα-
κρώνων, σταθμοὺς τρεῖς παρασύγγας δέκα. τῇ πρώτῃ δὲ
ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρώ-
νων καὶ τὴν τῶν Σκυθῶν. 2. εἶχον δ' ὑπερδέξιον χωρίον
οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν
ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος
δασὺς δένδρεσι, παχέσι μὲν οὐ, πυκνοῖς δέ. ταῦτα ἐπεὶ
προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου
ὡς τάχιστα ἐξελθεῖν. 3. οἱ δὲ Μάκρωνες, ἔχοντες γέρρα
καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς δια-
βάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο
καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνούντο δὲ οὐ,
οὐδ' ἔβλαπτον οὐδέν.

4. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελτα-
στῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι
γιγνώσκουσι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη,
ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει, ἐθέλω
αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ
διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ' εἶπον ἐρωτή-

σαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς, τί ἀντι-
τετάχεται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ'
ἀπεκρίναντο. Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν
ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε
ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς
τὴν Ἑλλάδα, καὶ ἐπὶ θύλατταν βουλόμεθα ἀφικέσθαι.
7. ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ'
ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν
οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ
Ἑλληνες ἐκείνοις Ἑλληνικὴν ταῦτα γὰρ ἔφασαν πιστὰ
εἶναι. θεοὺς δὲ ἐπεμαρτύρουντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα
συνεξέκοπτον, τὴν τε ὁδὸν ὥδοποιοῦν ὥς διαβιβάσοντες, ἐν
μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι. καὶ ἀγορὰν οἶαν ἐδύ-
ναντο παρείχου καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ
τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἑλληνας. 9. ἐνταῦθα
ἦν ὄρος μέγα, προσβατὸν δέ. καὶ ἐπὶ τούτου οἱ Κόλχοι
παρτεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες
ἀντιπαρετάξαντο κατὰ φύλαγγα, ὥς οὕτως ἄζοντες πρὸς
τὸ ὄρος. ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι
συλληγεῖσιν, ὅπως ὥς κάλλιστα ἀγωνιούνται. 10. Ἐλεξεν
οὖν Ξενοφῶν, ὅτι δοκεῖ παύσαντας τὴν φύλαγγα λόχους
ὀρθίους ποιῆσαι. ἡ μὲν γὰρ φύλαγξ διασπασθήσεται εὐ-
θύς. τῇ μὲν γὰρ ἀνοδὸν, τῇ δὲ εὐδοδὸν εὐρήσομεν τὸ ὄρος.
καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φύ-
λαγγα ταύτην διεσπασμένην ὀρώσιν. 11. ἔπειτα ἦν μὲν
ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν
οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὅτι ἂν βούλων-
ται. εἰ δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη
θαυμαστὸν εἰ διακοπεῖ ἡμῶν ἡ φύλαγξ ὑπὸ ἀνθρώπων καὶ
βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων. εἰ δὲ πῃ τοῦτο

ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλείποντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχατοὺς λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ἢ τε ἂν εὐδοκῇ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιώντα· εἰάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἰς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν οὓς ὀράτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμιοι ὥς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάρσθησαν καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν

Αἰσχίνης ὁ Ἀκαρνᾶν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέπειτο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. οἱ δὲ πολέμιοι, ὥς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐφύκεσαν, οἱ δὲ πολὺν, μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. 21. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φάρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὀρμώμενοι ἐληίζοντο τὴν Κολχίδα. 23. ἀγορὰν δὲ παρῆχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας, καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. 24. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὗξαντο παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ Σωτήρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις θεοῖς

ἃ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει
 ἔνθαπερ ἑσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην,
 ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλη
 πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστα-
 τῆσαι. 26. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέ-
 δοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν
 δρόμον πεποικηκὼς εἴη. ὁ δὲ δείξας οὐπερ ἐστηκότες ἐτύγ-
 χανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις
 βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν
 σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλον τι ἀνιάσεται
 ὁ καταπεσών. 27. ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν
 αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ
 ἐξήκοντα ἔθεον, πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον
 ἕτεροι. καὶ ἡ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν,
 καὶ, ἅτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο.
 28. ἔθεον δὲ καὶ ἵπποι, καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς
 ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας, πάλιν ἄνω πρὸς
 τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδούντο·
 ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ
 ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις
 ἐγίγνετο αὐτῶν.

NOTES.

XENOPHON: ANABASIS.

THE Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia — the ANABASIS — was made in the year 401 B. C. The march from Sardis began in the spring, and about six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, though victorious over that part of the opposing force which they had attacked, suffered virtual defeat in losing their leader. They had marched more than 1800 miles from Ephesus to Cunaxa. (See ii. 2. 6.) But this route, the only one with which they were acquainted, was closed to them; for the first part of it lay through the desert of Arabia, in which, had they undertaken to return as they came, they would have perished of hunger. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but subsequently they entered into negotiations with the King which led to a treaty. By the terms of this treaty Tissaphernes, one of the King's four generals in the battle, was to lead them back in safety to Ionia. Beyond the Tigris, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death. Great dejection fell in consequence upon the army; but recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus was one of incredible hardship, — a constant fight for about 700 miles through an enemy's country in the winter-time. The account of it by Xenophon contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of

Asiatic mountaineers, who lived just outside the circle of the then civilized world. The Greeks reached Trapezus, the modern Trebizond, at the end of the winter of 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, and, as the "Ten Thousand," disappeared from history. Consult more at length, on the events here described, Smith's *History of Greece*, Chap. XXXVI., or the three excellent chapters of Grote, LXIX. - LXXI. The last constitute a good running commentary on the *Anabasis*.

Cyrus the Younger, the unfortunate leader of this expedition, was the second of the four sons of Darius II., who was the grandson of Xerxes I. In 407 B. C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander (*κάρανος*) of the forces that mustered at Castölus (*Anab.* i. 1. 2). He could not have been at this time more than seventeen years of age at most, for he was born after his father's accession to the throne. The commission given him by Darius is found in *Hell.* i. 4. 3: *καὶ Κύρος* (sc. ἀπήνησεν), ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίους, ἐπιστολήν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασιλεῖον σφράγισμα ἔχουσιν, ἐν ᾗ ἐνῆν καὶ τάδε, Καταπέμψω Κύρον κάρανον τῶν εἰς Καστωλὸν ἀθροισμένων. His high position made it possible for him to aid the Lacedaemonians in the war they were then waging with Athens. And he did this, partly at the direction of his father, who had sent with him large sums of money for this purpose, and partly from his own desire. For there is evidence that even at this time he aspired to the throne, and that foreseeing as possible what eventually took place, the succession of his brother, he was preparing to wrest the government from him by violence if need be. He became the warm friend of Lysander; and, on being summoned to his father's bedside at Babylon in 405 B. C., he turned over to the Spartan admiral the money which he had in hand, and placed at his disposal his entire personal revenue from the province of which he was satrap. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. As to the fact that funds were furnished by Cyrus, see Thucydides ii. 65: *Κύρῳ τε* (sc. ἀντείχον) ὕστερον βασιλέως παιδί προσγενομένῳ, ὃς παρείχε χρήματα Πελοποννησίοις εἰς τὸ ναυτικόν. An account of him from this time until his death is given in the first book of the *Anabasis*. Consult further Smith's *Dict. of Biography and Mythology*, s. v. CYRUS THE YOUNGER.

Xenophon, the historian of the expedition, was an Athenian gentleman of culture, the pupil and friend of Socrates the philosopher. Neither the date of his birth nor that of his death is known with certainty. It is generally believed, however, that he lived to be more than ninety years of age. From a story that was current in antiquity that he fought at Coronæa, 424 B. C., it has been concluded that at the time of the expedition of Cyrus he must have been past forty; but judging from the internal evidence afforded by the *Anabasis* itself, he could not have been at this time more than thirty. He himself relates (*Anab.* iii. 1) the circumstances under which he came to join the army of Cyrus. His friend Proxenus was already with the Persian prince, and invited Xenophon to come and join him at Sardis, promising to introduce him to Cyrus. Xenophon did this after consulting the oracle at Delphi, and at the urgent solicitations of Cyrus he joined the expedition. He does not appear, however, with any prominence until after the murder of the generals, when his rare qualities became known and he became the inspiration of the army. During their perilous retreat northward to the sea, he always showed that high-born courage and endurance that have since won the admiration of posterity as they then gained him the complete confidence of his fellow-soldiers. When in 399 B. C. the "Ten Thousand" became incorporated with the forces of Thibron, Xenophon appears to have returned to Athens, but in 396 B. C. he was again in Asia, and in 394 B. C. fought at the battle of Coronæa with the Spartans against the allies. Though an Athenian, he was anti-democratical, and much more in sympathy with the institutions of Sparta than with those of his native city. He was now banished, and took up his residence in Scillus in Elis, where in entertaining his friends, hunting, and writing, he is reported to have lived a happy life. He was subsequently expelled from Scillus by the Eleans and went to Corinth, where he died. Though the decree of banishment against him was eventually repealed, there is no evidence that he ever returned to Athens. Xenophon was a prolific writer. His most celebrated works besides the *Anabasis* are the *Memorabilia* (Memorials of Socrates) in 4 books, the *Hellenica* (a continuation of the history of Thucydides) in 7 books, and the *Cyropædæia* (an historical novel) in 8 books. His style is perspicuous and unaffected. Consult also Smith's *Dict. of Biography and Mythology*, s. v. XENOPHON; and on the question of his age at the time of the *Anabasis*, an interesting article by Professor Morris in the *Proceedings of the American Philological Association* for 1874.

BOOK FIRST.

THE LEVYING OF AN ARMY. — THE MARCH TO THE NEIGHBORHOOD OF BABYLON. — THE BATTLE AT CUNAXA AND DEATH OF CYRUS.

CHAPTER I.

SYNOPSIS: Darius, falling dangerously sick, summons to him his two sons, Artaxerxes and Cyrus (1, 2). On the King's death the former succeeds to the throne, and being persuaded by the satrap Tissaphernes that his brother is plotting against him, he has him arrested. Cyrus, saved from death only by his mother's entreaty, returns disgraced to his province and concert measures against the king (3, 4). He conciliates all who come to him, sees to his own native troops (5), and secretly collects Greek mercenaries. A part of this army he enlists in western Asia Minor, alleging as a reason that the Greek cities which have put themselves under his protection are in danger from the machinations of Tissaphernes, and lays siege to Miletus (6-8). Other Greek mercenaries are enlisted in the Thracian Chersonēsus (9), in Thessaly (10), and in Greece (11).

1. **Δαρείου**, *Darius II.* or *Nothos* (**νόθος**, *bastard*), a natural son of Artaxerxes I., and a man of feeble character. He died late in 405 B. C., after a reign of nineteen years. For the case, a predicate gen. of possession, see G.* 169, 1. — **Παρυσάτιδος**, *Parysatis*, the half-sister, as well as wife, of Darius, a woman of an intriguing and cruel disposition, and of great influence with her husband. — **γίνονται**, *were born*. For this use of the pres., see G. 200, N. 1. — **δύο**: there were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — **πρεσβύτερος** . . . **Κύρος**, *Artaxerxes (being) the older, Cyrus the younger*. These were *Artaxerxes II.*, surnamed *Mnemon* (**μνήμων**), on account of his great memory, and *Cyrus the Younger*, so named to distinguish him from *Cyrus the Great*, founder of the Persian empire. — **ἡσθένει**, *was sick*, the impf. to denote the continuance of the state (G. 200). The aor. **ἡσθένησε** would mean *fell sick* (G. 200, N. 5²). **ἀσθενέω** is a denominative verb (W.* 54, 2; 55, 2) from **ἀσθενής**, *weak*, and this from **α-** priv. (G. 132, 1) and **σθένος**, *strength*. — **ὑπώπτεται**: peculiar in augment (G. 105, 1, N. 2). Give its der. (see W. 55, 2) and Lat. equivalent. — **τοῦ**, *his* (G. 141, N. 2). — **τῷ πατρί**: dual, but above, the pl. (G. 33, 1). For the case, see G. 134, 2. — **παρ-εἶναι**, *to be by (him)*, i. e. at Babylon, where he died.

2. **μὲν . . . δέ**: used to correlate the two sentences. See the lexicon, and cf. the case in § 1. **μὲν** is not to be translated. — **οὖν**, *now*, is here continuative, not inferential. Cf. *igitur* in Lat. — **παρὸν ἐτύγχανε**, *was, as it happened, (already) there* (G. 279, 2). — **μετα-πέμπεται**, *sends for, sends after* (W. 62, VI. 3, end), *summons*. — **ἀπὸ τῆς ἀρχῆς**, *from his province*.

* The references under G. are to the sections of Goodwin's *Elementary Greek Grammar*; under W., to the lessons of White's *First Lessons in Greek*.

For the prep. *ἀπό*, see W. 62, I. 2. — *σατράπην*: pred. acc. (G. 166). The satrap was a *viceroy*, but with great discretionary powers. According to Herod. (iii. 89), Darius I. divided the Persian empire into twenty satrapies. — *ἐποίησε*, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plup. — *καί . . . δέ . . . ἀπέδειξε*, and (*δέ*) *he had also (καί) appointed him*, etc., a transition from a relative to an independent clause; not uncommon in Greek. *καί* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — *πάντων*: accent (G. 25, 3, N.). — *δοσι*, *who*, lit. (*so many*) *as*, the rel. of quantity or number (G. 87, 1). — *εἰς . . . ἀθροίζονται*, *muster in the plain of Castölus*, lit. *gather themselves into*, etc. For the prep. *εἰς*, see W. 62, III. 1. *ἀθροίζονται* is not the historical pres., but pres. to denote a standing fact. It is derived from *ἄθροος*, *close together* (W. 55, 2). The position of the plain of Castolus, a large and level tract of land in which the troops were annually reviewed, is uncertain, though probably it was in Lydia. — *ἀναβαίνει, ἀνέβη*: this change of tense from the historical pres. to the aor. is common. Note the chiasmic arrangement (*χιασμός*, *crossing*, named from the letter *χ*), *ἀναβαίνει λαβὼν Τισσαφέρνην, ἔχων ὅπλιτας ἀνέβη*. — *ὁ Κῆρος*: proper name with the art. (G. 141, N. 1 α). — *λαβὼν*: the part. denotes the attendant circumstance (G. 277, 6). So *ἔχων* following. — *ὡς Φίλον*: Tissaphernes, at this time satrap of Caria, whom Cyrus had superseded on becoming satrap himself, was in fact his enemy, and Cyrus had him accompany him, probably because he feared to leave him behind. He proved, however, a dangerous companion. — *καί . . . δέ*: see above. — *τῶν Ἑλλήνων ὅπλιτας τριακοσίους*: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. The *hoplite*, lit. *heavy-armed (foot) soldier (ὅπλιον)*, was armed with shield, helmet, breastplate, greaves, spear, and sword. Note the suffix *της*, signifying in denominatives *one who has to do with* (W. 54, 4, 2, ε). — *ἀρχοντα*: appos. (G. 137, N. 4). — *Παρράσιον*: Parrhasia was a district of Arcadia (in the Peloponnesus) about Mt. Lycæus.

3. *ἐτελεύτησε*, *had ended (his life), died*. See note on *ἐποίησε* in § 2. This use of the aor. for the plup. is especially common after particles of time like *ἐπεὶ*, etc. Cf. the Lat. historical (aoristic) perf. with *postquam*. *τελευτάω* (W. 55, 2) is derived by successive steps from *τέλος*, *τέλειω*, *τελευτή*, *τελευταίω*. — *καί κατέστη . . . Ἀρταξέρξης*, and *Artaxerxes had been established in the kingdom*, lit. *settled into*, and so *εἰς* with the acc. — *διαβάλλει*, *falsely accuses*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation, Xenophon evidently believed to be false. For the prep. *πρός*, see W. 62, VI. 6. — *ὡς ἐπιβουλευοί*: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 243; 201, end). Give the dir. form. — *αὐτῷ*: after the compound verb (G. 187). — *ὁ δέ*, *but he* (G. 143, 1, N. 2). — *συλλαμβάνει*: cf. *comprehendere* in Lat. — *ὡς ἀποκτενῶν*, *with the avowed object of putting him to death* (G. 277, 3, and N. 2). — *ἔκτεινεν*.

μένη . . . πάλιν: note the diff. between the Greek and English idioms. In Eng., *rescues (ἐξ) him by entreaty and sends him off again*; but in Greek, *having rescued* (G. 277, 1), lit. *begged him off, sends him*, etc. The use of the part. is much more frequent in Greek than in Eng., and in translating this fact must be constantly kept in mind. — ἐπὶ τὴν ἀρχήν: for the prep. ἐπὶ, see W. 62, VI. 2.

4. ὁ δέ: cf. note on ὁ δέ in § 3. — ὡς, *as, when*, rel. adv. of time. — ἀπήλθε: accent (G. 26, N. 1). — ἀτιμασθείς: ἀτιμάζω is derived (W. 55, 2) from ἀ-τιμος (*without honor*). Cf. τιμή, τίω. — βουλευέται . . . ἐκείνου, *plans that he may never* (G. 283, 2) *in future be* (G. 217) *in the power of* (W. 62, VI. 2, 2, end) *his brother, but if possible may be king* (G. 223) *in his stead*. For the accent of δύνηται, see G. 127, N. 2. For the prep. ἀντί, see W. 62, I. 1. — μέν: correl. to δέ, § 5; his mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — ὑπῆρχε, *supported*, followed by the dat. (G. 184, 2). ὑπάρχω, *to be a foundation or beginning* (ἀρχή): τὰ ὑπάρχοντα, *what one can depend on*. So fond was Parysatis of Cyrus, who in energy and spirit probably resembled her much more than did his brother, that she had endeavored before the death of Darius to induce him to name Cyrus as his successor to the throne, on the ground that he was the first son born after his own succession. It was on this ground, that he was the first son of the *King*, that Xerxes I. obtained the sovereignty. — βασιλεύοντα: the simple attributive part. (G. 276, 1) modifying as an adj. the foll. noun.

5. ἀφικνεῖτο: common usage would require ἀφικνοῖτο (G. 233, N. 1: *Moods and Tenses*, § 62, N. 1). — παρὰ βασιλέως, *from the presence of the King*, is used with τῶν as an adj., the noun ἄνδρες being omitted (G. 141, N. 3). The whole expression is compressed and would read in full: δοῦντις δ' ἀφικνεῖτο παρὰ βασιλέως τῶν παρὰ βασιλεῖ, κ. τ. λ. For the prep. παρά, see W. 62, VI. 4. — βασιλέως: βασιλεύς, when used to designate the king of Persia, commonly omits the art. — πάντας: pl., because of the distributive force of δοῦντις. — οὕτω διατιθεῖς . . . ὥστε, *so disposing (them) that*, etc. With δια-τίθημι, cf. Lat. dispono. — αὐτῷ: case (G. 185). So αὐτῷ below at the end. — εἶναι: result (G. 266, 1). — καὶ . . . δέ: this position of δέ, so far from the beginning of the sent., is rare. — τῶν βαρβάρων: to give a substantive a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. E. g. ὁρῶ τὸν ἄνδρα, δοῦντις ἐστίν, and in Eng., "See the learned Bellario how he writes." So here, normally, we should have ἐπεμελεῖτο ὡς οἱ παρ' ἐαυτῷ βάρβαροι πολεμῖν, κ. τ. λ. For the case of βαρβάρων as it stands, see G. 171, 2. — πολεμῖν: with ἱκανοί (G. 261, 1). — ὡς εἴησαν, ἔχουσιν: object clause with ὡς and the opt. (G. 217, N. 1). — εὐνοϊκῶς ἔχουσιν: ἔχω and an adverb are often joined in the sense of the verb *to be* and an adj., as καλῶς ἔχει = καλὸν ἐστίν, *it is well*, lit. *it has (itself) well*, bene habet. For the formation and derivation of εὐ-νοϊκῶς, see G. 74, 1; W. 55, 1, 2, a.

6. τὴν δὲ . . . βασιλέα, *and he collected his* (G. 141, N. 2) *Greek force as secretly as possible* (lit. *concealing himself*, G. 277, 2, *as most he was able*),

that he might catch the King as unprepared as possible. Cyrus knew that an army of Greeks was his only hope for wresting the throne from his brother with all the resources of the empire at his command. Cf. i. 7. 3. — Ἑλληνηκήν: a denom. in κός (W. 55, 1, 2, a).

Page 2. — ὅτι ἀπαρασκευότατον: ὅτι or ὥς is very often prefixed in this way to the superlative to strengthen it. (Cf. *quam maxime*.) In these constructions there is an ellipsis of some form of δύναμαι. Sometimes in the case of the superlative with ὥς the verb is expressed, as in iii. 4. 48, ὥς εἰδύνατο τάχιστα ἐπορεύετο. Cf. with this the simple ὥς τάχιστα in i. 3. 14. Cf. also with ὅτι πλείστους, as many as possible, in this section, ὥς ἂν δύνηται πλείστους in i. 6. 3. — ὅπως λάβοι: purpose (G. 216). — ὧδε in the following manner. — ἐποιέτο: middle (G. 199, 2). — συλλογήν: from συλλέγω. — φυλακάς: antecedent attracted (G. 154). Normally τῶν φυλακῶν ὀπίσσω (G. 153) εἶχε, κ. τ. λ. The accent shows that φυλακάς is from φυλακή, and not from φύλαξ (G. 25, 1). State the difference in meaning of the two nouns, and for the suffix of φυλακή, see W. 54, 4, 1, β. — ἐν ταῖς πόλεσι: for the prep. ἐν, see W. 62, II. 1. — φρουράρχοις: φρουρός, watcher, guard (πρό and ὀράω), and ἀρχω (G. 131, 1). — λαμβάναν, to enlist. — ὥς . . . πόλεσι, on the ground that Tissaphernes was plotting against the cities (G. 278, 1). Compare ὥς ἀποκτενῶν in § 3. — καὶ γάρ . . . τὸ ἀρχαῖον, and (this was a plausible reason), for the cities of Ionia had originally (τὸ ἀρχαῖον, G. 160, 2) belonged to Tissaphernes (G. 169, 1). ἦσαν: impf. derived with τὸ ἀρχαῖον of a time prior to the main action. ἀρχαῖος is derived from ἀρχή, beginning (W. 55, 1, 1; cf. 54, 2). — ἐκ βασιλείας δεδομένοι, having been given (G. 277, 6) him by (ἐξ to express the agent) the King. For the prep. ἐξ, see W. 62, I. 3, and for the dropping here of its final consonant (ἐκ for ἐξ), see G. 13, 2. — ἀφαστήκεσαν: the perfect of ἰστήμι was originally σε-στη-κα, which with the ε of the plup. (G. 101, 2) prefixed would become ε-σε-στη-κειν. The σ was then transposed and became τ, and from this form by contraction came εἰστήκεαν. The form ἰστή-κειν also occurs (G. 101, N. 2). — Μιλήτου: case (W. 62, I. N.). Cyrus had not been invested by his father with the command of the Greek cities of Ionia (Grote, Chap. LXIX.), but these remained, so far as they were subject to Persian control, under the charge of Tissaphernes. When, however, after the accession of Artaxerxes, trouble arose between Cyrus and Tissaphernes, these Greek cities revolted to the former with the single exception of Miletus. See i. 9. 8, 9. This was greatly to the advantage of Cyrus, as it kept his way open to the sea. See the map.

7. προαισθόμενος, having become aware (or in Eng. more commonly, becoming aware) beforehand. — τὰ αὐτά: distinguish carefully from the following ταῦτα (G. 79, 2). In the pl., because the Greek looked at the action of revolting with reference to its parts; but in Eng., this same thing. — βουλευομένους (sc. τινάς) is in indirect discourse (G. 280). — ἀποστήναι: in app. to the preceding τὰ αὐτά ταῦτα. — τοὺς μὲν . . . τοὺς δέ: relic of the original demon. meaning of the art. (G. 143, 1). — αὐτῶν: part. gen. (G. 168). — ὑπολαβὼν τοὺς φεύγοντας is subordinated to συλλέξας ἐπολι-

ὄρκα, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ὑπολαβὼν καὶ (mark the conjunction) συλλέξας ἐπολιόρκα would mean when he had taken, etc., and had collected, etc., he laid siege, etc. — ἐπολιόρκα: continued action. From πόλις and ἔργω, to hem in. — καὶ κατὰ γῆν καὶ κατὰ θάλατταν, both by land and sea. For the prep. κατὰ, see W. 62, IV. 2. — ἐκβάλλω, to eject, banish; φεύγω, to flee, be in banishment; κατάγω, to lead back, restore from banishment; ἐκπίπτω, to fall out, be banished. — καὶ αὕτη . . . στρατεύμα, and in this again he had (G. 184, 4) another pretext for collecting (G. 262, 2) an army. αὕτη in agreement with the noun in the pred., since otherwise it would be τοῦτο.

8. ἤξιον . . . αὐτοῦ: he urged (ἄξιω, to think ἄξιον, to claim) on the ground that he was (G. 277, 2) a brother of his, etc. — δοθῆναι: obj. of ἤξιον (G. 260, 1), with πόλις for its subj. — οἱ: the indir. reflex. (G. 144, 2). Accented because it is emphatic (G. 28, N. 1). — ὄρχαι: parallel in const. to δοθῆναι, i. e. he thought it right rather that the cities should be given to him than (he thought it right) that Tissaphernes should control them. — αὐτῶν: case (G. 171, 3). — συνέπραττεν . . . αὐτῷ, co-operated with him in this, lit. did this with (σύν) him. Why is ταῦτα in the pl.? See note on τὰ αὐτά in § 7. — πρὸς ἑαυτὸν: used adj. (G. 141, N. 3). πρὸς of personal relation that is hostile (W. 62, VI. 6, 3, β). — ὥστε ἡσθάνετο: ὥστε with the ind. after a full stop (G. 237). Cf. ὥστε εἶναι in § 5. — Τισσαφέρνει . . . δαπανᾷ, but thought that he (αὐτόν, i. e. Cyrus) was incurring expense (G. 260, 2) about his forces, because he was at war (G. 277, 2) with Tissaphernes (G. 186, N. 1). For the prep. ἀμφί, see W. 62, VI. 1. — ὥστε . . . πολεμοῦντων, consequently he was not at all (οὐδέν, G. 160, 2) displeased at their being at war (G. 278, 1). — καὶ γάρ, and (the more) because, involving an ellipsis, as always. Cf. § 6. — ἀποπέμψω, to send what is due (ἀπό), remit. — ὦν: assimilation in case (G. 153). — ἐτύγχανεν ἔχων, had previously, as it happened, possessed. Cf. παρὼν ἐτύγχανε in § 2. For the tense of ἐτύγχανεν, cf. ἦσαν in § 6. Note throughout this sect. the use of the impf. to express continuance.

9. ἐν Χερρονήσῳ: the Thracian Chersonesus (χέρσος, later χέρρος, dry land, as opposed to water, and νήσος, island; Lat. peninsula). See map. — Ἀβύδου: case (G. 182, 2). — τόνδε τὸν τρόπον, in the following (G. 148, N. 1) manner (G. 160, 2), equal to ὧδε in § 6. — Κλέαρχος: the general most trusted by Cyrus. An account is given of him in ii. 6. 1-15. — ἡγάσθη, came to admire (G. 200, N. 5²), aor. of ἀγαμαι. — δίδωσιν: change to the historical pres. Cf. ἀναβαίνα, ἀνέβη in § 2 and N. — δαρεικοῦς: the darics mentioned here were gold coins worth about \$5.40. See note on i. 7. 18. — χρυσίον, gold money, more lit. a gold piece, der. from χρυσός with the suffix ιον (W. 54, 4, 8, α). — ἀπό, by means of. — συνέλεξεν, ἐπολέμει: note the diff. in tense. — τοῖς Θραξὶ τοῖς . . . οἰκοῦσι: position of the attributive adj. phrase (G. 142, 2). Cf. ἐν Χερρονήσῳ τῇ, κ. τ. λ., above. The acc. Ἑλλησποντον with reference to a preceding state of motion, as in the phrase εἰς τόπον οἰκᾷ, to (go into and) dwell in a place. For the prep. ὑπέρ, see W. 62, IV. 3. — εἰς, for, of purpose (W. 62, III. 1, δ).

— ἐκούσαι: to be translated by an adv. (G. 138, N. 7). — τοῦτο . . . στή-
τευμα, and in this way again this army was secretly supported (G. 279, 2)
for him.

Page 3. — 10. ξένος: in the sense often of *guest-friend*, a citizen of an-
other state with whom one has a treaty of hospitality, used of both parties,
though commonly, as here, of the *guest* as contrasted with the *host*. The
word often means also simply *stranger*, and again, as below, *hired soldier*,
mercenary. — ὑπό: for this prep., here used to express agency, see W. 62,
VI. 7. — οἰκοί: used adj. (G. 141, N. 3). For its accent, see G. 22, N. 1. —
ἀντι-στασιωτῶν, opponents, antagonists. στασιώτης from στάσις, faction
(-στα-μαι), the suffix σις signifying *action* (W. 44, 4, 3, β). On the force
of the suffix της, cf. ὁπλίτας in § 2, and note. — αἰτεῖ . . . μισθόν, asks him
for pay for (eis) 2000 mercenaries (and) for three months (G. 167, 5). Some-
times rendered, asks him for about (eis, cf. note on eis, i. 2. 3) 2000 merce-
naries, etc., but it seems impossible that Cyrus should have been willing to
send off 4000 Greeks on so distant an expedition, when his whole aim was
to gather Greek troops about him as rapidly as possible. On the other
hand, it was an easy matter for him to furnish Aristippus the means for col-
lecting this number. — ὥς . . . ἀντιστασιωτῶν, on the ground that (cf. the
use of ὥς with ἐπιβουλεύοντος in § 6) in this way he would get the better of
his opponents. περιγενόμενος ἄν (G. 277, 2) would, if expressed by a finite
mood, be περιγένοιτο ἄν (G. 211). The prot. to this apod. is contained in
οὕτω (G. 223, 1). — μή: with the inf. (G. 283, 3). — καταλῦσαι, to end (sc.
his quarrel). — πρὶν ἂν συμβουλευέσθαι: πρὶν with the subj. (G. 240, 1
and 2).

11. Πρόξενον: the particular friend of Xenophon; at whose invitation
the latter took part in the expedition. An account is given of him in ii. 6.
16–20. — ὥς βουλόμενος, ὥς παρεχόντων: the first ὥς shows that βουλόμε-
νος, κ. τ. λ., gives the cause assigned by Cyrus for his command to Proxenus,
the second ὥς shows that παρεχόντων does the same for βουλόμενος, while
ὥς further on before πολέμησων shows that this part. gives the purpose
declared by Cyrus for ἐκέλευσεν, κ. τ. λ. The further idea, implied in the
first and third cases, that the cause and the purpose were not the true
grounds of his action, is derived from the context and is not necessarily
implied by this use of ὥς. Neither is there any conditional force in the
part. with ὥς. Cf. with these three cases of ὥς with the part., the places
where it occurs in §§ 3, 6, and 10. — eis, into the country of. — Πισιδας:
the Pisidians were a marauding race, occupying the western range of
Mt. Taurus. See map. — ξένους . . . τούτους, these (G. 137) also being *guest-*
friends (G. 136) of his. — σὺν τοῖς φύγασι, with the aid of the exiles. Cf.
with this the simple dat. Τιςσαφέρνει that precedes (G. 186, N. 1), and for
the prep. σὺν, see W. 62, II. 2. — As stated in the prefatory note, Cyrus,
on coming down to the coast as satrap, had used all the means in his power
to get the good-will of the Lacedaemonians. On the termination of the
Peloponnesian War in the spring of 404 B. C., many men whose lives had
been wholly spent under arms were left without employment. This made it

the easier now for Cyrus to collect the army that he wished, an army of trained veterans that could be thoroughly depended upon in a dangerous enterprise. Some of those who accompanied him were, like Xenophon, men of a superior grade, disheartened by the political condition of things that followed the war, and drawn into this expedition by personal admiration for the prince, or personal attachment to some of his officers.

CHAPTER II.

SYNOPSIS: Cyrus, being now ready to set out inland, assembles his troops at Sardis, announcing, in order to conceal his real object, his intention of expelling the Pisidians from their territory (1-4). The king, informed of the real facts by Tissaphernes, makes ready to meet him. Cyrus sets out from Sardis and marches through Lydia across the Maeander to Colossae in Phrygia, where he is joined by Menon (5, 6). Thence he proceeds to Celaenae, a city which the historian describes at some length, where he waits a month and is joined by the rest of his Greek troops. He reviews and numbers these (7-9). Thence he proceeds northwest through Peltae to *Κεραμῶν ἀγορά* (11), and then east to *Καδστρου πεδῖον*, where Epyaxa, the wife of the king of Cilicia, meets him and furnishes him money with which to pay his troops (11, 12). Thence southeast to Thymbrium and Tyriaeum, where he reviews his whole army (13-18). Thence through Iconium into Lycaonia (19). From here Menon, accompanied by Epyaxa, proceeds due south into Cilicia; Cyrus northeast to Dana (20). After some delay caused by the king of Cilicia, Cyrus himself crosses the mountains and enters Tarsi, which had been abandoned by the king (21-24). Menon had reached this city five days before, having lost two companies in the passage of the mountains (25). Syennesis the king finally obeys a summons from Cyrus, and they seal their compact of friendship with gifts (26, 27).

1. ἐπεὶ . . . ἄνω, *but when at length it seemed good* (not simply it seemed, cf. note on i. 3. 11) *to him to proceed* (G. 202, with 1) *inland*. More than a year had been spent in preparation. ἄνω, *up, inland, from the coast*. So ἀνα-βαίνω, ἀνά-βασις. — τὴν μὲν . . . βουλόμενος, *he gave as his pretext indeed (that he was going) because he wished*. Note the voice of ἐποιεῖτο (G. 199, 2). μὲν implies the clause with δέ, which if expressed might be, τῇ δ' ἀληθείᾳ ἐπὶ βασιλείᾳ ἐπορεύετο. On ὡς βουλόμενος, cf. the note on ὡς βουλόμενος in i. 1. 11. — ἐκβαλεῖν ἐκ: prep. repeated, as often. — παντά-πασιν: der.? — ὡς ἐπὶ τούτους, *avowedly against these*. — τὸ βαρβαρικόν: sc. στράτευμα. So with τὸ Ἑλληνικόν. Note the suffix κός (W. 55, 1, 2, a), and cf. ξενικοῦ, below. — ἐνταῦθα καὶ ἤκειν, *to come there also*, i. e. to Sardis, § 4. — λαβόντι, *with* (G. 277, 6). — ὅσον . . . στράτευμα, *whatever troops he had*. Cf. ὅσας εἶχε φυλακὰς in i. 1. 6, with the note, and δ' εἶχε στράτευμα, below. This attraction of the antecedent (G. 154) is a common const. in Eng. also. — Ἀριστίππῳ: Aristippus did not come in person, but sent Menon (i. 2. 6, and ii. 6. 28). — συναλλαγέντι: cf. for the meaning καταλῶσαι in i. 1. 10. — ἀπο-πέμψαι: cf. note on ἀπέπεμπε in i. 1. 8. — τοῦ ξενικοῦ: sc. στρατεύματος, and for the case

see G. 171, 3. — λαβόντα: so far removed from *Ξενία*, with which we should expect it to agree (cf. λαβόντι, above, and see G. 138, n. 8¹), that it takes the case of the (unexpressed) subj. of *ἦκειν*. See G. 138, n. 8². — πλὴν: see. τοσούτων (W. 62, I. N.) as antecedent to *ὁπόσοι* (G. 87, 1). — ἀκροπόλεως: show how this word came to have the meaning of *citadel*.

2. ἐκάλεσε: short vowel of the stem retained (G. 106, n. 2). — ἐκέλευσε, *urged*. Note the chiasmic arrangement, ἐκάλεσε δὲ τοὺς πολιορκούντας καὶ τοὺς φυγάδας ἐκέλευσε. — ὑποσχόμενος . . . οἴκαδε, *promising* (see ὑποσχεόμεμαι) *them, if he should successfully accomplish the objects* (G. 152) *for which he was taking the field, not to stop until he should restore them to their homes* (οἴκαδε, G. 61). Verbs of *promising* (G. 203, n. 2) may take the infinitive either *in indirect discourse* (i. e. the future), or *not in indirect discourse* (G. 202) as here. (The fut. παύσεσθαι here has only the authority of a correction in one MS.) The dependent verbs, however, except *ἑστρατεύετο*, are constructed on the principles of indirect discourse (G. 248, 1), and we might have had ἐὰν καταπράξῃ and πρὶν ἂν καταγάγῃ, representing ἐὰν καταπράξω and πρὶν ἂν καταγάγω of the direct form. On the other hand, *ἑστρατεύετο*, for which, on the principles of indirect discourse, we might have had either στρατεύοιτο or στρατεύεται (as representing στρατεύομαι of the direct form), is not included in the indirect discourse, but is constructed like an ordinary past verb (like those mentioned in G. 243, n. 2); for a fuller explanation of this, see *Moods and Tenses*, § 77, 1, n. 2; § 74, 2, n. 2; § 70, n. 2. — πρόσθεν πρὶν: cf. i. 1. 10, and *Moods and Tenses*, § 67, n. 4. — ἡδύως: adv. der. from ἡδύς (G. 74, 1).

Page 4. — αὐτῷ: dat. of indir. obj. (G. 184, 2). — παρήσαν εἰς, *arrived at*, i. e. *came to* (εἰς) *Sardis and were by* (παρήσαν) *it*. The army was encamped probably outside the city, so that εἰς means simply *to*. Sardis was the capital of Lydia and at this time the residence of Cyrus as satrap. See map.

3. τοὺς ἐκ τῶν πόλεων: cf. τῶν παρὰ βασιλέως in i. 1. 5, and the n. — εἰς, *to the number of*, with numerals (W. 62, III. 1, γ). This word and ἀμφί, *about* (W. 62, VI. 1, 3), when used in this sense, are still prepositions and take the numeral in the accus. Cf. πελτασταὶ ἀμφὶ τοὺς δισχιλίους, *about two thousand* (acc.) *peltasts* (nom.) below in § 9, where ἀμφί . . . δισχιλίους is an adj. phrase. ὥς and ὅσον, on the other hand, are in this sense adverbs and do not affect the case of the numeral that follows. — γυμνήτας: the accent determines the dec. to which the noun belongs, the termination -ας being long in the first dec. and short in the third (G. 22, 2). The term γυμνής, *light-armed soldier* (der. from γυμνός, with which cf. the use of φιλοί in iii. 3. 7), as opposed to *hoplite*, is generic, and comprehends the πελταστής, *targeteer*, τοξότης, *bowman*, and σφενδονήτης, *slinger*. — ὥς, *about*, see note on εἰς, above. — Μεγαρεύς: for the suff. see W. 54, 4, 10, a. — ἦν: in agreement with the nearer subj. (G. 135, n. 1). — τῶν στρατευομένων: pred. part. gen. (G. 169, 1).

4. οὗτοι μὲν: in contrast with those who joined him later (§ 6 and § 9). Sentences in Greek begin in general, contrary to the practice in Eng., with a conjunction. The exceptions to this principle in Xen. are mainly such

sentences as begin with demonstratives or adverbs of place; cf. οὗτοι μὲν, κ. τ. λ., here, τοῦτον τὸ εὔρος, κ. τ. λ., in § 5, τοῦτον διαβάς, κ. τ. λ. and ἐνταῦθα ἔμεινεν, κ. τ. λ., in § 6, etc. Such sentences are called cases of *asyndeton* (ἀ-σύν-δετον, δέω, to bind). — αὐτῷ: dat. of advantage (G. 184, 3). — Τισσαφέρνης πορεύεται, κ. τ. λ.: he declares this himself in ii. 3. 19. — κατα-νόησας, remarking, seeing. — ἡγησάμενος: der. from the same root as ἄγω. It has, like *duco* in Lat., the two general meanings of *to lead* and *to think*. — εἶναι: quoted inf. (G. 260, 2). — μέγιστα ἢ ὥς, too extensive to be, lit. *greater than as (it would be, if), etc.* — ὥς before βασιλέα, to, used only with the acc. of a person (W. 62, III. 2). — βασιλέα: cf. note on βασιλείας in i. 1. 5. — ἧ... τάχιστα, as rapidly as possible, lit. *in what way* (sc. ὁδῷ, G. 188, 1) *he could most quickly*. — ἱππέας: a denominative in *ens* (W. 54, 4, 2, a).

5. ἤκουσε: with double obj. (G. 171, 2, N. 1). — οὗς: antec. omitted (G. 152). — ὁρμήατο: the march began in the spring of 401 B. C. — ἀπό: not ἐξ, out of, because the army was not encamped within the city. — διὰ, through (W. 62, IV. 1). — σταθμούς τρεῖς, three days' journey (G. 161). The σταθμός was properly the *halting* (ἵσταμαι) place (cf. Lat. *sta-bulum*), and so the *day's journey* or *march* that preceded. — παρασάγγας: acc. of extent of space (G. 161). The *parasang* was a Persian measure equal to 30 stadia (ii. 2. 6), or about a league (3½ statute miles). — εἰκοσιν καὶ δύο: note the conj. (G. 77, 2, N. 2). This made their rate of travel greater than ordinary (according to vii. 8. 26, the average rate was 5½ parasangs per day. — Μαλακρόν: position (G. 142, 2, N. 5). Give the Eng. der. See map. — πλέθρα: the *plethrum* measured about 101 Eng. feet. — γέφυρα... ἐπτά, ἀπὸ there was a pontoon-bridge over (it) made of seven boats (G. 188, 1).

6. διαβάς: relatively past (G. 204). Still we render loosely, *crossing this*, etc. — οἰκουμένην, inhabited, many of the cities of Asia being then, as now, deserted, ἔρημοι. — εὐδαίμονα, prosperous. Give its der. — ἡμέρας: acc. of extent of time (G. 161). — Μένων: the general sent by Aristippus. An unfavorable account of him is given in ii. 6. 21–29.

7. ἐνταῦθα... ἦν, there Cyrus had (G. 184, 4) a palace. — βασιλεια: sc. δόματα. With the pl. used in this way of the separate buildings composing the palace, cf. *aedes* in Lat. Distinguish this word from βασιλεια and βασιλεία (both of the first dec.) respectively. — ἦν: agreeing with the nearer subj. (G. 135, 2, and N. 1). — παράδεισος: a Persian word meaning properly a walled place. What is the Eng. der.? — θηρίων: limiting πλήρης (G. 180, 1; 172, 1). — ἀπὸ ἵππου, on horseback, lit. *from a horse*, because in hunting the attack upon the animal hunted proceeds from the horse. Where this relation is not to be expressed, the phrase is ἐφ' ἵππου, as in iii. 4. 49, ἐπὶ τοῦ ἵππου ἦγεν, he led them on horseback. — ὅποτε βούλοιο: a cond. rel. sent. expressing a gen. supposition in past time (G. 233). — διὰ... παραδείσου, and through the middle (G. 142, 4, N. 4) of the park, etc. — αὐτοῦ: in the pred. pos. (G. 142, 4, N. 3). — πηγὰς εἰσιν ἐκ τῶν βασιλείων: the more precise statement would be ἐν τοῖς βασιλείοις, but the gen. is used with ἐξ with reference to the subsequent flowing of the water out from (under) the palace.

Page 5. — 3. ἔστι: accent (G. 28, n. 1, 3, end). — ἐπὶ, *close upon*, with the dat. and a verb of rest. So ἐπὶ (next line), *under, at the foot of*. — καὶ οὗτος, *this also*, i. e. the Marsyas as well as the Maeander. — ἐμβάλλει, *empties*, intransitively. — ποδῶν: pred. gen. of measure (G. 169, 3). — λέγεται . . . ἐκδεῖραι, *Apollo is said to have flayed*, etc., the pers. const. for the impers., λέγεται Ἀπόλλωνα ἐκδεῖραι. The dir. form of the anecdote would be ἐνταῦθα Ἀπόλλων ἐξείδαι . . . ἐκρέμασε (G. 246, with note). Μαρσύαν: Marsyas is said to have challenged Apollo to a musical contest, on the terms that the vanquished should be at the mercy of the victor. When Apollo gained the day, he punished Marsyas for his insolence by hanging him to a tree and flaying him alive. (See *Marsyas* in a Class. Dict.) — ἐρίζοντα (G. 277, 2), *in a contest*. — οἱ as indir. reflexive (G. 144, 2) refers to Apollo. — περί: properly *around* (W. 62, VI. 5). So in a derived sense here, *concerning*, Lat. *de*. — σοφίας, *musical skill*, lit. *wisdom*, der. from σοφός (W. 54, 4, 7, γ). — δέρμα: note the suff. μα, signifying the *result* of the action (W. 54, 4, 4, α), and for the stem cf. ἐκ-δεῖραι (der-), above. δέρω shows the same root that the Eng. word *tear* does. — ὅθεν, *whence*, for ὅθι or οὗ, *where* (G. 87, 2). Cf. εἶσιν ἐκ τῶν βασιλείων in § 7 and note. — διὰ: with the acc. *on account of* (W. 62, IV. 1, 2). — Μαρσύας: pred. nom. (G. 136).

9. τῇ μάχῃ, *in the well-known (τῇ) battle* (G. 188, 1), that of Salamis, 480 B. C. For the suff. of μάχῃ, see W. 54, 4, 1, β. — λέγεται οἰκοδομηῆσαι: cf. λέγεται ἐκδεῖραι in § 8 and the note. — τοξότας Κρήτας: the Cretan bowmen were celebrated in antiquity. — Σοφαίνετος: if this is the general mentioned in § 3, the purpose for which he had been left behind must remain in doubt. The numbers given in the preceding sections and the sum total given here (at the end of the section) will not tally. — ἐξέτασιν: from ἐξ-ετάζω, *to examine thoroughly*, ἐτάζω, from ἐτέος, *real*. — ἐγένοντο οἱ σύμπαντες, *the whole together amounted to*. — ὀπλίσται, πελτασταί: a case of part. appos. (G. 137, n. 2). The second of these nouns is used generically for *light-armed troops* in general, including the γυμνήτες (§ 3) and the τοξόται (mentioned in this section). — ἀμφὶ τοὺς διασχολίους: see note on εἰς in § 3.

10. Up to this time the march has been southeast. Cyrus now turns back and marches northwest as far as Κεραμῶν ἀγορά, probably with the double object of increasing his supplies and getting on the main high-road to the east. — ἐν αἰς: sc. *ἡμέραις*. — τὰ Λύκαια ἔθυσε, *celebrated the Lycæa with sacrifice*, a festival in honor of Ζεὺς Λυκαῖος, so named from Mt. Lycæus in Arcadia. τὰ Λύκαια is a cogn. acc. (G. 159). Cf. the phrase πέμπαν Βοηδρόμια, *to celebrate the Boedromia by a procession*. — ἦσαν: in agreement with the pred. nom. (G. 135, n. 4). — σπλεγγίδες: a sort of tiara, made of gold, as here stated, and worn as an ornament for the head. — χρυσαί: der. from χρυσός (W. 55, 1, 3, β). — Κεραμῶν: probably the gen. of Κεραμοί, *the Ceramians*, though this is uncertain. With Κεραμῶν ἀγορά cf. the Eng. *Newmarket*. — ἐσχάτην πρὸς, *the last bordering on, on the road to*.

11. The rate at which Cyrus marched these three days was very rapid.

His object probably was to meet Epyaxa before his troops became clamorous for their pay. — **Καῦστρου πεδίων**, the name of a town (lit. *plain of the Caister*), a compound noun like **Κεραμῶν ἀγορά**, above. Cf. the Eng. names of places, *Dartmoor* and *Springfield*. — **ἄφελετο**, *there was due*. — **πλέον**: used indeclinably for **πλεόνων**. — **θύρας**, *quarters*, just as **ἐπὶ ταῖς βασιλέως θύραις** in i. 9. 3 means *at court*. — **ὁ δὲ . . . διήγε**, *but he continually put them off with the hope (of getting their pay)*. — **ἀνώμενος**: quoted after **δῆλος ἦν** (G. 280, n. 1). — **πρός**, *in accordance with* (W. 62, VI. 6, 1, a). — **τοῦ Κύρου τρόπου**: the article limits **τρόπου** (G. 142, 1). — **ἔχοντα**, *when able* (G. 138, n. 8^s).

Page 6. — **ἀπ' ἵππων**, **ἀπο-διδόναι**: note the force of the preposition. But in § 12 simply **δοῦναι**, because Cyrus had in fact no claims on Epyaxa.

12. Syennesis is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. in **Συεννήσιος**, see G. 59, 2. — **τοῦ βασιλέως**: note the article. — **ἐλέγετο δοῦναι**: the pers. const., but below **ἐλέγετο συγγενέσθαι Κύρον**. — **οὐν**, *at any rate*, i. e. however he got the money, he at any rate certainly had it to pay his troops with. Cf. **οὐν**, below, in §§ 22, 25. — **στρατιᾷ**: his *Greek* army. — **φύλακας**: note the accent, and cf. the note on **φυλακάς** in i. 1. 6.

13. **παρά**: with the acc. because of the course of the water, after it has left the **κρήνη**, *along by the road*. Cf. **πηγαὶ ἐκ τῶν βασιλέων** in § 7 and the note. — **κρήνη . . . καλουμένη**, *the so-called (G. 276, 1) spring of Midas*, lit. *the spring called (that) of Midas*. — **τὸν Σάτυρον**: Midas, the proverbially wealthy king of Phrygia, is said to have caught the satyr Silenus (the early protector and constant companion of Bacchus) by making the fountain here mentioned flow with wine, instead of water. Another form of the story appears in the account of the "Gardens of Midas," placed by Herodotus (viii. 158) in Macedonia, in which Silenus is said to have been made prisoner by garlands of roses. — **οἶνον . . . αὐτήν**, *by mixing wine in it*, lit. *by mixing it with wine* (the means, G. 188, 1).

14. **Κύρου**: genitive object of **δεσθῆναι** (G. 172, n. 1). The object inf. **ἐπιδεῖναι** (G. 260, 1) is in this case the acc. — **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving Syennesis a vivid impression of the strength of his army. — **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the article repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

15. **ὡς . . . μάχην**, *as their custom (was) for battle* (sc. **ταχθῆναι**). **νόμος**, *regulation, custom, law*, from **νέμω**, *to distribute, portion out*. — **στήναι**, *to take their places, not to stand*. — **ἑκαστον**: sc. **στρατηγόν**. — **ἐπὶ τετάρτων**, *four deep*. This made the front of the army very extended. — **εἷχε**: in agreement with the nearer subj. (G. 135, n. 1). — **τὸ μὲν δεξιόν**, κ. τ. λ.: the positions were respectively *the right, the left, and the centre*, named in the order of danger and honor. *The right* was the most honorable position, because a flank attack on this side left the soldier unprotected, the shield

being carried on the left arm. — ἐξόνυμον: ἐξ and ὄνομα, properly of good name or omen. Hence *left*, used euphemistically to avoid the ill-omened word ἀριστερός, omens from the left being unlucky with the Greeks.

16. πρῶτον μὲν: correlated by εἴτα δέ in the next line. For the comparison of πρῶτος, see G. 73, 2. — κατ' ὕψους . . . τάξεις, by (W. 62, IV. 2, 2, γ) troops and companies, respectively of cavalry and infantry. — τάξις (ταγ-σις), properly a *drawing up*, as of troops (W. 54, 4, 3, β). — τοὺς Ἕλληνας: governed by ἐθέλει, above. — παραλαύνων: Cyrus rode by the Greeks with Epyaxa rather than have them march by him, probably because in this way they presented a more solid and imposing front. — ἄρμα, chariot (two-wheeled); ἄμαξα, wagon; ἄρμ-ἄμαξα, easy carriage (four-wheeled), for women and children. — χαλκῶ: der. from χαλκός (W. 55, 1, 3, β). — ἐκκεκαλυμμένος, uncovered, a circumstantial part. of manner (G. 277, 2).

17. στήσας: first aorist and so transitive; for its relation to πέμψας, see note on ὑπολαβάν in i. 1. 7. — πρό, before (W. 62, I. 4, α). — μέσης: cf. μέσση in § 7 and note. — προβαλίσθαι τὰ ὅπλα, to present (throw before themselves their) arms. — ἑλὼν τὴν φάλαγγα, the phalanx in a body (G. 142, 4, N. 1). — οἱ δέ, but they (G. 143, 1, N. 2). — ἐσάλπιγγε: an impers. verb (G. 134, N. 1 d). — ἐκ δὲ . . . σκηνάς, and they (sc. αὐτῶν, G. 278, 1) after this (W. 62, I. 3, β) advancing more and more rapidly with a shout, of their own accord the soldiers (G. 184, 4) began to run toward the camp.

Page 7. — αὐτόματος, acting of one's own will (αὐτός and μάω, to desire eagerly), Eng. *automaton*. — ἐπὶ τὰς σκηνάς: to give the barbarians the impression that they intended an attack. In the next section the Greeks, it is said, ἐπὶ τὰς σκηνάς ἦλθον, dispersed to their own tents.

18. βαρβάρων: subjective gen. (G. 167, 2). With φόβος, sc. ἦν. — καὶ . . . τε . . . καὶ: the first καὶ connects the statement that precedes with the double (τε . . . καὶ, both . . . and) one that follows. — οἱ ἐκ τῆς ἀγορᾶς ἐφυγον, i. e. οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἐφυγον. Cf. § 3, and i. 1. 5. — λαμπρότητα: from λαμπρός (W. 54, 4, 7, α). — τὴν τάξιν τοῦ στρατεύματος: position (G. 142, 2, N. 2, end). — ἥσθη: see ἡδομαι. — τὸν . . . ἰδὼν, seeing the terror with which the Greeks inspired the barbarians (G. 141, N. 3).

19. ταύτην . . . Ἕλλησιν, this country he gave over to the Greeks to plunder (G. 265). It is at this point that Cyrus first gets out of his own satrapy. — πόλεμος: from πόλεμος (W. 55, 1, 1). — ὡς οὖσαν, on the ground that it was (G. 277, N. 2).

20. τὴν ταχίστην ὁδόν, by the shortest road, an extension of the use of the cogn. acc. (G. 159) to include the road or way over which motion proceeded. — ἀποπέμπε, συνέπεμψεν: cf. note on ἀναβαίνει, ἀνέβη, i. 1. 2. — στρατιάς: without the article, as if attracted into the rel. clause, οὗς στρατιώτας, κ. τ. λ. (G. 154). — αὐτόν, himself, i. e. Menon. — μετὰ: properly among (W. 62, VI. 3). Here in company with. — Δάνα: a neut. pl. See map for the two routes into Cilicia here mentioned. — ἐν ᾧ: sc. χρόνῳ, and cf. ἐν αἷς in § 10. — φοινικιστὴν βασίλειον, a wearer of the royal purple (φοινίξ), i. e. a nobleman of the highest rank. — καὶ ἕτερον . . . δυνάστην, and a certain other powerful man of his subordinates. In i. 8. 5

Ariaeus is called ὑπαρχος (lit. *subordinate commander*). Give the Eng. der. from δυνάστης. — ἐπιβουλεύειν αὐτῷ: his charge was, ἐπιβουλεύουσιν ἑμοί (G. 260, 2).

21. ἡ εἰσβολή: the so-called Πύλαι τῆς Κιλικίας. — ἀμαξίτος: give the der. and cf. G. 131, 1. — ἀμήχανος . . . στρατεύματι, *impracticable for an army* (G. 184, 3) to enter (261, 1). — εἰ τις ἐκάλειν, *if there was anybody to oppose* (lit. *trying to prevent*, G. 200, N. 2) *them*. — εἶναι ἐπὶ τῶν ἄκρων: not with the intention of real opposition, but to give color to his asserted allegiance to the king. — εἶναι: quoted (G. 246). — διδ, *wherefore*, i. e. διὰ δ. — ὑστεραίᾳ: sc. ἡμέρᾳ. For the case, see G. 189. — ὅτι λελοιπὸς εἴη, κ. τ. λ.: the messenger's announcement continues to the end of the section. He said, *λελοιπε, or λελοιπὸς ἐστὶ* (G. 98, 2, with N.), *Syennesis, κ. τ. λ., Syennesis has left the heights since (ἐπεὶ) he learned, etc., and because (καὶ ὅτι) he heard, etc.* The clause beginning ὅτι τὸ Μένωνος is quoted after ἦσθετο (see on this form G. 247, with N. 2), ἦν occurring where εἴη or ἐστὶ would be more regular (G. 243, N. 2). The order of the last of the sentence is, ὅτι ἤκουε (G. 247) Ταμῶν (G. 42, 2) ἔχοντα (G. 280) τριήρεις περιπλεούσας. The τριήρεις περιπλεούσας, being a much more important fact than the Ταμῶν ἔχοντα, is put first, and seems to be the clause quoted after ἤκουε, but is not.

22. οὖν, *at any rate*, i. e. whatever the reason was that Syennesis left the heights. Cf. § 12. — οὐδενὸς καλύπτοντος, *without hindrance*, manner (G. 278, 1). — τὰς σκηνάς, *the camp, place*. — οὐ: relative adverb.

Page 8. — ἐφύλαττον: cf. ἦσαν in i. 1. 6, ἐτύγχανεν in i. 1. 8. — ἀνέβη, κατέβαιναν: mark the change of tense. — ἐπύρρυντον: der.? see G. 15, 2. — δένδρων: with σύμπλεων (G. 180, 1). — σύμπλεων: Attic second dec. (G. 64). — πολὺ: agreement (G. 138, N. 1 a). — φέροι: not the hist. pres. Cf. note on ἀβροῖζονται, i. 1. 2. — ὄρος (Mt. Taurus) δ' αὐτὸ (i. e. τὸ πεδίον) περιέχῃ, κ. τ. λ.: see the map.

23. Ταρσοῦς, *Tarsi* or *Tarsus*, the birthplace of St. Paul. — ἦσαν: irregular agreement (G. 135, 2). Cf. § 7. — μέσον: neut. of μέσος used as a noun, as in the phrase μέσον ἡμέρας, *midday*. The following gen. is part. (G. 167, 6). — ὄνομα, εἶρος: acc. of specification (G. 160, 1). — πλείρων: limits ποταμός (G. 167, 5), not εἶρος.

24. οἱ ἐνοικοῦντες: substantively (G. 276, 2). — εἰς, ἐπὶ: with the acc. in each case, because of the subsequent motion implied in ἐξέλιπον, *abandoned the city (and fled into) for a stronghold up on the mountains*. — πλὴν οἱ . . . ἔχοντες: sc. οὐκ ἐξέλιπον. — οἱ παρὰ . . . οἰκοῦντες: cf. τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, i. 1. 9 and note. Those that remained did so for purposes of trade with the army and fleet respectively.

25. προτέρα . . . ἀφίκετο, *reached Tarsi five days* (G. 188, 2) *before* (G. 138, N. 7) *Cyrus* (G. 175, 1). For the comparison of πρότερος, see G. 73, 2. — εἰς τὸ πεδίον: adjectively (G. 142, 1 and 2). — οἱ μὲν . . . οἱ δέ, *some . . . others* (G. 143, 1). — ἀρπάζοντάς τι κατακοπήναι, *had been cut to pieces* (G. 260, 2) *while committing some act of plunder* (G. 159, N. 2). — τὸ ἄλλο, *the rest of* (G. 142, 2, N. 3). — εἰτα, *then*, taking up the two pre-

ceding participles. — *οὖν*, however that was. Cf. § 22. — *ἑκατόν*: ordinarily a single λόχος numbered 100 men.

26. *οἱ δ' ἄλλοι*, i. e. of Menon's army. Emphatic position, as also below, *Κύρος δὲ ἐπεὶ κ. τ. λ. — τοὺς Ταρσοὺς*: appositive (G. 137). — *διήρπασαν*: mark the force of the prep. — *μεταπέμπετο πρὸς ἑαυτόν*, summoned repeatedly to himself. Cf. *μεταπέμπεται ἀπὸ τῆς ἀρχῆς*, i. 1. 2. — *ὁ δ' οὔτε . . . οὔτε . . . ἤθελε*, but he both declared that he had never before, etc., and was then unwilling, etc. The Greek often says *οὐκ ἔφη ἔλθειν*, where we say he said that he did not go, *οὐ φημι* having the sense *I deny*. Here *οὔτε . . . ἔφη . . . οὔτε . . . ἤθελε*, lit. he neither declared (i. e. he denied) nor wished, is perfectly regular, though it cannot be translated literally. In *οὔτε . . . ἔφη* the direct discourse was *ἦλθον* (G. 246); in *οὔτε . . . ἤθελε* there is no indirect discourse. — *οὐδενί* (G. 283, 8²): the dat. follows *εἰς χεῖρας ἔλθειν* (G. 186, N. 1), which implies union or approach, and commonly means to come to a conflict with some one, and here properly to come into close relations with (or into the hands of) some one. See Lidd. and Scott, s. v. *χεῖρ*, II. d. — *ἵνα*: sc. *εἰς χεῖρας*. — *πρὶν ἔπαισε, ἔλαβε* (G. 240, 1). Note the change of subject in *ἔλαβε*.

27. *Κύρος δ'*: sc. *ἔδωκε*. — *παρὰ βασιλεῖ*, at court, i. e. at the great King's, the article being omitted. — *χρυσό-χάλινον*, with gold-studded bridle (*χαλινός*). — *ἀκινάκην*, a short sword.

Page 9. — *ἀφαρπάζεσθαι*: one of the obj. of *ἔδωκε* supplied above (G. 260, 1). So *ἀπολαμβάναν* in the next line. — *τὰ δὲ . . . ἀπολαμβάνειν*, and (the privilege of) taking back the slaves that had been seized, if they (i. e. Syennesis and the Cilicians) should fall in with them (i. e. the slaves) anywhere (G. 223). The apodosis is the inf. (fut. in time) *ἀπολαμβάναν*. In place of *ἥν που ἐντυγχάνουσιν* we might have had *εἰ που ἐντυγχάνοιεν* (G. 248, 1).

CHAPTER III.

SYNOPSIS: A delay of 20 days at Tarsi is caused by the Greek soldiers, who now suspect that they are being led against Artaxerxes and refuse to go farther. Clearchus, who attempts to force his own troops forward, narrowly escapes being stoned to death. Afterwards, seeming to yield to their wishes, he calls them together and after shedding many hypocritical tears (1-3) details the benefits he has received at the hands of Cyrus, but nevertheless declares his intention to desert him and accompany them wherever they may go (4-6). More than 2000 men desert Xenias and Pasion, and encamp with Clearchus (7). Cyrus sends for Clearchus, who refuses to go but returns an encouraging message (8). Clearchus again assembles his soldiers, and in a cunningly constructed address points out to them the difficulties which lie in the way of their withdrawal from Cyrus (9-12). He is followed by several others (13), one of whom proposes a plan at some length which another immediately proves to be nonsense, both acting at the secret suggestion of Clearchus. They finally agree to send to Cyrus and ask his designs (14-19). Cyrus answers that he wishes to march against Abroceñas, and promises them half again as much pay as before, whereupon they agree to follow him (20, 21).

1. οὐκ ἔφασαν λῖναι, *refused to go, said they would not go.* Cf. i. 2. 26, and note, and μισθωθῆναι δὲ οὐκ ἔφασαν, below. — τοῦ πρόσω, *forward*, a prose use of the gen. of place (G. 179, 2), like the adverbs in *οὐ*, as *ποῦ*, *where*, *ὁμοῦ*, *in the same place, together*, etc. — ὑπόπτενον: cf. i. 1. 1. — ἐπὶ τούτῳ, *for this* (W. 62, VI. 2, 2, end). — πρῶτος: he was *the first* to do it; πρῶτον would mean, he did this *first*, and something else afterwards. πρῶτον μὲν, on the other hand (correl. to εἰτα δέ below in § 2), means *in the first place*. Cf. i. 2. 16. — ἐβιάζετο: *attempted action* (G. 200, n. 2). But below the aor. ἤρξατο, (*actually*) *began to move forward*. Clearchus is said in ii. 6. 8 to have been a man of stern will. — ἐβαλλον, *stoned*, sc. τοῖς λίθοις (G. 188, 1), as appears from καταπετρωθῆναι in § 2.

2. μικρόν, *by a little, narrowly* (G. 160, 2). — μή: added to the inf. to strengthen the neg. idea contained in ἐξέφυγε (G. 283, 6). — καταπετρωθῆναι, *being stoned to death* (κατά). — ἔγνω, *had come to know* (cf. note on ἐτελεύτησε, i. 1. 3), and so *perceived*. — ὅτι δυνήσεται: quoted (G. 243; 280, n. 3¹). — ἐκ-κλησία (καλέω): the Eng. der.? — ἐδάκρυε . . . ἑστώς, *stood* (G. 130, 1) and *wept a long time* (G. 161). — τοιάδε: with ref. to what follows (G. 148, n. 1).

3. ἄνδρες στρατιῶται, *fellow-soldiers*, ἄνδρες prefixed as a term of respect, as in the phrase of the courts, ἄνδρες δικασταί. Clearchus deals with the difficulty with great skill. — μὴ θαυμάζετε: pres. imperative in prohibition (G. 254). — χαλεπῶς . . . πράγμασιν, *am greatly distressed* (φέρω intrans.) *on account of the present troubles* (G. 188, 1). πράγ-μα is properly *the thing done* (W. 54, 4, 4, α). — ξένος: cf. note on ξένος in i. 1. 10. — ἐγένετο, *became*, not *was*, cf. i. 1. 9. — τά τε . . . καί, *both honored in other ways* (G. 160, 1) and *in particular*, etc. — οὓς . . . οὐκ . . . ἑδαπάνων, *which I did not, when I had received them, lay up for myself* (used reflexively) *for private use* (or, more freely, *did not devote to my own personal use*), and (lit. but) *did not even squander in pleasure* (κατά, ἡδύς, πάσχω), but *expended* (impf.) *on you*.

4. ὑπέρ, *for*, in *behalf of* (W. 62, IV. 3, 1, β). — ἐτιμωρούμεν (sc. αὐτούς), *took vengeance upon or punished* (them). τιμωρεῖν = *to avenge*, τιμωρεῖσθαι (mid.) = *to avenge one's self upon* (some one). — ἀφαιρεῖσθαι: double obj. (G. 164, with n. 2). — ἵνα . . . ἐκείνου, *that, in case he should have* (we might have had *ἐάν τι δέχεται*, G. 248, n.; *Moods and Tenses*, § 55, 2) *any* (G. 172, n. 1) *need (of me), I might aid* (G. 216, 1) *him in return for the benefits I had received from him*, i. e. ἀντὶ τούτων ὧν (G. 153, with n. 1) εἰς ἔπαθον (G. 165, n. 1²) ὑπ' ἐκείνου.

5. ὅμεις: emphatic (G. 144, 1). So ἐγώ, below. Cf. also the beginning of § 6. — ἀνάγκη: sc. ἐστὶ. — φιλικῶς: an *instrumental dat.* (G. 188, 1, n. 2). — εἰ, *whether* (G. 282, 4). — δίκαια: der. from δίκη (W. 55, 1, 1). — οὐν: cf. note on οὐν, i. 2. 12. — ὅ τι ἂν δέη (sc. πάσχειν): a cond. rel. sent. (G. 233, 3). — οὐποτε οὐδέως: emphatic negation (G. 283, 8²). — ὡς εἰλόμην: quoted without change of mood (G. 243). Give the form of the verb in dir. disc. — ἀγαγόν, προδούς: for the relation of the two participles, see the note on ὑπολαβὼν τοὺς φεύγοντας in i. 1. 7, and cf. στήσας . . . πέμψας . . . ἐκέλευσε in i. 2. 17.

Page 10. — 6. ἡμοί: dat. of indir. obj. (G. 184, 2). — δ τι . . . πείσομαι: for the use of the moods, cf. § 5, above. — καὶ . . . καὶ . . . καὶ, *equally . . . and . . . and*. — σὺν ὑμῖν, i. e. *if I should remain with you*, is the prot. (G. 226, 1) to the following ἂν εἶναι, which stands by quot. (G. 246) for ἂν εἶην. In the alternative sentence that follows, the prot. to ἂν εἶναι lies in ἔρημος ὢν, = εἰ . . . εἶην (G. 226, 1; 277, 4). The cond. rel. clause σπουδῶν ἂν εἶ, *ubique ero*, presents the supposed future case more vividly than the more regular σπουδῶν εἶην would have done, — *wherever I may be*, for *wherever I might be*. See *Moods and Tenses*, § 63, 4, (a). The opt. with ἂν, it should be remembered, is sometimes merely a softened expression for the fut. indic. (G. 226, 2, end). — τίμος: der. from the same stem with τιμή (W. 55, 1, 1). — ὑμῶν: gen. after an adj. of *want* (G. 180, 1). — οὐκ ἂν ἱκανὸς εἶναι (= οὐκ ἂν ἱκανὸς εἶην): ἂν (still belonging to εἶναι) is repeated after οὐτε before each of the dependent infinitives (G. 212, 2). — ἀφελῆσαι, ἀλξασθαι: infinitives limiting ἱκανός (G. 261, 1). — ὥς . . . ἔχετε, *be of this opinion, therefore, that I shall go*, etc.; or more lit., to show the force of the causal gen. abs. with ὥς (G. 278, 1², end), *since, therefore, I shall (as I say, ὥς) go*, etc., *be of this mind*. — ὅπη ἂν καὶ ὑμεῖς: sc. ἔητε (*Moods and Tenses*, § 42, 3, N. 2²).

7. ταῦτα: with reference to what precedes (G. 148, N. 1). — οἷ τε, the art. receiving the accent from the following enclitic. — ὅτι . . . πορεύεσθαι: explanatory of ταῦτα (G. 243). The direct discourse of οὐ φαίη πορεύεσθαι would be οὐ φημι πορεύεσθαι, *I deny that I am going* (see note on i. 2. 26). — πλείους for πλείονες (G. 72, 2). — ἑστρατοπεδεύσαντο: der. from στρατόπεδος (G. 181, 1). — Note that παρά occurs in this section with each of the three cases (G. 191, 3, N. 1).

8. τούτοις: dat. of cause (G. 188, 1). — στρατιωτῶν: gen. with adverb (G. 182, 2, end). — αὐτῷ: indir. obj. (G. 184, 1). — ἔλεγε θαρρεῖν, *bade him not to be discouraged* (G. 260, 1): λέγω in this use is equivalent to κελύω; so εἶπον when used with the inf. (G. 260, 2, N. 1). — ὥς . . . δέον, *since this matter would be settled (G. 278, 1²) in the right way* (G. 139); ὥς (G. 277, N. 2) shows that the participial sentence gives the ground on which Clearchus bade Cyrus to be encouraged. — μεταπέμπεσθαι, *to continue to send for (him)*. — αὐτὸς . . . ἔναι, *but for himself* (modifies subj. of ἔναι, G. 138, N. 8) *he said he should not go*. αὐτός marks the opposition of the two persons, the thought being: “You continue to send for me, but still I’ll not go.”

9. μετὰ δὲ ταῦτα, *after this* (W. 62, VI. 3, 3, β). — θ’, i. e. τε (G. 17, 1). τῶν . . . βουλόμενον, *any one of the rest* (G. 168) *that wished* (G. 276, 2). — τὰ Κύρου: πράγματα omitted (G. 141, N. 4). — δῆλον: sc. ἐστί. — οὕτως . . . ἔκείνον, i. e. *his relations to us are in just (περ in ὥσπερ) the same position as ours to him*. — ἐπεὶ γε, *since at any rate*. — ἡμῖν: with the following noun (G. 185). — μισθο-δότης: compound noun expressing the agent (G. 131, 1; W. 54, 4, 2, ε).

10. μέντοι: used in sinister sense: “Though our relations are at an end, he may, *however*, not be done with us.” — καὶ μεταπεμπομένου αὐτοῦ, *though*

he continues to send, etc. (G. 277, N. 1²). — τὸ μὲν μ' ἵκιστον, chiefly (G. 160, 2): the correl. follows in ἔπειτα καί. — αἰσχυρόμενος, from shame. — ἔψευσμένος: quoted after σύνουδα (G. 280, N. 2). — μὴ . . . ἐπιθῆ: obj. clause (G. 218). — δίκην ὧν . . . ἡδικῆσθαι, punishment for those things (sc. τούτων limiting δίκην, G. 153, N. 1) in which (ὧν for ᾧ, cognate acc., G. 159, N. 2) he thinks he has been wronged (G. 260, 2) by me, — i. e. punishment for the wrongs he thinks he has suffered from me.

11. ἐμοὶ . . . καθεύδειν, the time, therefore, does not seem to me to be (one) for sleeping (G. 261, 1). δοκέω in the sense simply of to seem takes the inf. in indir. disc. (G. 246). In the sense of to seem good or best, as in the phrase δοκεῖ ἀπέναι, below, the accompanying inf. is not in indir. disc. In either case it is the subj. (not obj.) of δοκέω. Cf. the uses of videor in Lat. — ἡμῶν αὐτῶν, ourselves (G. 80; 171, 2). — ὃ τι χρῆ: an indir. question (G. 149, 2²). — ἐκ τούτων, next (W. 62, I. 3, β), expressing time (sequence) with an implied idea of consequence, in consideration of, in consequence of, the present circumstances. — ἕως μένομεν αὐτοῦ, as long as, while, we are staying here (αὐτοῦ, adv.). ἕως with the pres. ind. never can mean until. — σκεπτέον εἶναι: in the dir. form (G. 246) σκεπτέον ἐστὶ (G. 281, 2). — ἀσφαλίστατα: superlative adv. (G. 75). — ὅπως μένομεν: an obj. clause after a verb of caring for with the subj. (G. 217, N. 1). But in the alternative sentence we have the reg. constr. (G. 217), ὅπως ἀπιμεν (G. 200, N. 3²), ὅπως ἔχομεν. Many editions have μενούμεν for μένομεν by conjecture.

Page 11. — ἄνευ, without (W. 62, I., N.). — οὔτε . . . οὐδὲν, neither general (G. 167, 1) nor private is of any use.

12. ὁ δ' ἀνὴρ . . . φίλος ᾗ, but the man (i. e. Cyrus) is a valuable (lit. worth much, G. 178, N.) friend, to whomsoever he is a friend (G. 233). — ἐχθρὸς, πολέμιος, i. e. whomsoever he is at war with (ἐν πολέμῳ), he comes to hate as a personal enemy, so earnest is he. — ναυτικὴν: from ναῦτης, a sailor, and that from ναῦς. Note the suff. in each case, ἰκός, της. — ὁμόως: with πάντες, which we all alike. — δοκοῦμέν μοι καθῆσθαι: cf. δοκεῖ in § 11, and the note. — αὐτοῦ: construe with πόρρω, at a distance from him (G. 182, 2). — ὥρα (sc. ἐστὶ): cf. § 11, above.

13. ἐκ τούτου, after this, upon this. — ἐκ τοῦ αὐτομάτου: cf. ἀπὸ τοῦ αὐτομάτου, i. 2. 17. — λέγοντες, to say (G. 277, 3); in the next line ἐπιδεικνύτες, showing (G. 277, 3 and 6; Moods and Tenses, § 109, 5, last ex.). — ἐκείνου, i. e. Clearchus. — εἴη: indir. question (G. 246). — ἀπορία: give its derivation. — μένειν, ἀπέναι: with ἀπορία (G. 261, 1).

14. εἰς δὲ δὴ εἶπε, but one in particular proposed. Both this man and the one who answered him in § 16 doubtless spoke at the instigation of Clearchus. — ἐλίσθαι: with εἶπε, with which in the sense of propose or command the inf. is not in indirect disc. (Moods and Tenses, § 15, 2, N. 3). Cf. § 8. The six following infinitives, beginning with ἀγορεύεσθαι, have the same construction with ἐλίσθαι. The conditional sentences dependent on these inf., εἰ μὴ βούλεται and εἰ ἂν διδῷ (bis), — being dependent clauses in indirect discourse, — might have been each in the opt. (G. 248, 1), although εἰ βούλοιτο would have been ambiguous. So ὅπως μὴ φθάσωσι might have

been opt., like *ὡς ἀποπλέουιν*, above (G. 248, N.). — *ἡ δ' ἀγορὰ . . . στρατεύματι*: thrown in parenthetically by the historian to show the absurdity of the proposition. — *αἰτεῖν*: with two accs. (G. 164). — *πλοῖα*: *transport-vessels, boats*. — *ἐὰν μὴ διδῶ*: the verb of the apod. is *αἰτεῖν*, which after *εἶπε, proposed*, is fut. in force. See G. 223. — *φύλλας* (sc. οὐσῆς): pred. adj. (G. 138. Rem.). — *δοτὶς ἀπάξει*: purpose (G. 236). — *μηδέ, not even* (G. 283, 2). — *συντάττεσθαι, ἀγοράζεσθαι, συσκευάζεσθαι*: the three uses of the mid. voice (G. 199, 1, 2, 3). — *τὴν ταχίστην*: adv. acc. (G. 160, 2). — *προκαταληφόμενους*: sc. *ἀνδρας*. The part. expresses purpose (G. 277, 3). — *τὰ ἄκρα*, i. e. of Mt. Taurus, the pass by which they had entered Cilicia. — *ὅπως φθάσωσι*: purpose (G. 216). Note the three ways in which purpose has been expressed in this section. — *ὅπως . . . καταλαβόντες, might not seize them first* (G. 279, 2). — *ὦν* (the antec. is *οἱ Κίλικες*) is a part. gen. with *πολλούς*, but a poss. gen. with *χρήματα* (G. 167, 1 and 6). — *πολλούς καὶ πολλὰ χρήματα*, *many men* (as captives) *and much property*. — *ἔχομεν ἀνηρπακότες = ἀνηρπάκαμεν καὶ ἔχομεν*: notice the sudden change to direct discourse. — *τοσούτον, so much only* (G. 148, N. 1). This refusal to take the lead would embarrass them still more.

15. *ὡς μὲν . . . λεγέτω*, *let no one speak of me as likely to be general on this occasion*; the part. with *ὡς* after *λεγέτω* on the analogy of the constr. explained in G. 280. See also *Moods and Tenses*, § 113, N. 10, (c). — *στρατηγίαν*: cogn. acc. (G. 159). — *μηδεὶς*: prohibition (G. 254). — *ἐν-ὧρῳ, see in the undertaking*. — *ποιητέον*: sc. *ἔστί* (G. 281). Since *τοῦτο* is in the neut. sing. the construction may be regarded either pers. or impers. at pleasure. — *ὡς πέισομαι*: sc. *οὕτω λέγετε* from the preceding *μηδεὶς λεγέτω*. — *ἐν ἂν θλησθε* (G. 232, 3), *quemcumque elegeritis*. We might have had *ῥ' ἂν* (G. 153), for which there is slight MS. authority. — *ἡ δυνατόν μάλιστα, to the best of my ability*; *μάλιστα* belonging to *πέισομαι*, and *ἡ*, as (G. 87, 2), to *ἔστί* understood with *δυνατόν*. Cf. *ὡς μάλιστα, ὡς τάχιστα*, and note on *ὅτι ἀπαρασκευέστατον*, i. 1. 6. — *ἵνα εἰδῆτε*: purpose (G. 216). — *ὅτι καὶ . . . ἀνθρώπων, that I know how also to submit to authority as well as any other man that lives*; *μάλιστα ἀνθρώπων, in the highest degree (best of all men, G. 168)*, belongs to *ἐπίσταμαι*, and is really superfluous to the sense after *ὡς τις καὶ ἄλλος, (as well) as any other man whatsoever (καὶ being emphatic)*. For the latter, *εἰ τις καὶ ἄλλος* is more common (see i. 4. 15).

16. *εὐήθειαν*: from *εὐήθης, simple-minded*, from *εὖ* and *ἤθος*. Note the suff. (W. 54, 4, 7, γ). — *ὥσπερ . . . ποιουμένου, just as (we might ask for them, G. 277, N. 3), if Cyrus should make his expedition back again, i. e. should give up his plans and return home, so as not to need the boats longer*. *Κύρου ποιουμένου = εἰ Κύρος ποιοίτο*. — *ὡς εὐήθεις εἴη, that it was silly* (G. 243), corresponding to *τὴν εὐήθειαν* in the clause with *μὲν*. In the dependent clause *ῥ' λυμαινόμεθα* there is a change to direct discourse (otherwise we should have *λυμαίνονται* or *λυμαίνοντο*, G. 247), which continues to the close of the speech in § 19. — *παρὰ τοῦτον*: in the place of the simple *τοῦτον*. (Cf. the const. with *αἰτεῖν* in § 14). — *ῥ'*: dat. of dis-

advantage (G. 184, 3). — *πράξει*, i. e. *πραγ-εις* (W. 54, 4, 3, β), *plan of operations*.

Page 12. — *εἰ πιστεύομεν* (G. 221, N.), *if we propose to trust*; not equivalent to *ἐὰν πιστεύωμεν*, *if we shall trust*. — *τί κωλύει . . . προκαταλαμβάνειν* (ironical): the order is *τί κωλύει* (sc. *ἡμᾶς*) *καὶ κελεύειν Κ. προκατὰ ἄκρα ἡμῖν*; The meaning is, that if they propose to trust Cyrus's guide, they might as well show still greater confidence in Cyrus himself, and tell him to secure the heights for them!

17. *ἐγώ*: emphatic. — *γάρ*: the sect. states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — *ἂ δόξη*: cond. rel. clause (G. 232, 4); so also *ῥ* (G. 153) *δοίη*, following. — *μὴ καταδύσῃ*: obj. clause after a verb of *fearing* (G. 218); so *μὴ ἀγάγῃ*, following. — *αὐταῖς ταῖς τριήρεσι*, *triremes and all* (G. 188, 5). The trireme (*τρεῖς, ἄρῃ*; Lat. *tri-rēmis*) was a war-vessel with three banks of oars. It is hardly possible that the *πλοῖα*, *transports* for troops, here mentioned, can be soberly called *triremes*; it is probable that *αὐταῖς ταῖς τριήρεσι* is added to *καταδύσῃ* to heighten the absurdity, — “*fleet and all*,” as we sometimes say “*horse, foot, and dragoons*” or “*bag and baggage*.” There is, however, some MS. authority for omitting *αὐταῖς*, in which case *ταῖς τριήρεσι* will mean *by his own triremes*. — *φοβούμενη*: a stronger word than *δένειν*, used to indicate a climax of feeling. — *ἔθεν*, i. e. *ἐκείσεθεν*, *to the place from which*. — *οὐχ οἷόν τε ἔσται*, *it will not be possible* (G. 151, N. 4^o). The antecedent of *ἔθεν* is obviously definite (note the neg., G. 230). If he had wished to speak less vividly he would have said, *ἔθεν οὐκ ἂν οἷόν τε εἴη*. — *ἀπῶν* = *ἐκ ἀπῶμι* (G. 277, 4). — *ἀκοντος Κύρου*, sc. *δντος*: the adjs. *ἐκόν* and *ἄκων* are often used in this way without *ὦν*, as if themselves participles. — *λαθεῖν . . . ἀπελθών*, *to get off without his knowing it* (G. 279, 2).

18. *ἄνδρας*: subj. of *ἑρωτᾶν*. The whole sentence from *ἄνδρας* to the end of § 19 (except the parenth. *οὕτω . . . ἀπῶμεν*) is the subj. of *δοκεῖ*. — *οἷτινες*, *such as are* (sc. *εἰσι*). — *τί . . . χρῆσθαι*, *what* (G. 149, 2^o) *use he wishes to make of us* (G. 188, 1, N. 2, entire). The same use of the cases in *οἷαπερ* (for *οἷανπερ* by assimilation, G. 153) . . . *τοῖς ξένοις*. — *πρόσθεν*: for the time referred to, cf. i. 1. 2.

19. *τῆς πρόσθεν*, *than the former one*, sc. *πράξεως* (G. 175, 1). — *ἐὰν φαίνηται, ἄξιον*: note the not infrequent use of the inf. in a future sense as the apod. of this class of cond. sentence (G. 223). A case just precedes in § 18 in *ἐὰν ᾤεσθαι*, and another follows in *ὅτι δ' ἂν λέγῃ ἀναγγεῖλαι* (G. 232, 3). — *ἄξιον*, *demand*, i. e. the deputies (*ἄνδρας*) mentioned in § 18. *ἀναγγεῖλαι* has the same subj.; but *βουλευέσθαι* has *ἡμᾶς* expressed. — *πέσαντα*: e. g. by means of greater pay. Cf. § 21. — *πρὸς φίλων*, *in friendship*. — *ἐπόμενοι, ἀπύοντες*: these might be respectively *ἐκ ἐπομέθεα*, *ἐκ ἀπῶμεν* (G. 277, 4). — *φίλοι, πρόθυμοι*: pred. adjs. Give the der. of *πρόθυμος*. — *πρὸς ταῦτα*, *with respect to this* (W. 62, VI. 6, 3, γ).

20. *ἔδοξε ταῦτα*, *this was approved*. The ordinary beginning of an Athenian decree was *ταῦτα ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ*, i. e. *be it enacted by the*

Senate and the People. — ἡρώτων τὰ δόξαντα, made the inquiries agreed upon (i. e. & ἔδοξεν). For the dat. with δοκέω in this sense (to seem good or best), see G. 184, 2. — εἰπὶ ἀκούει: he said ἀκούει, I have heard, etc. The Greek, like other languages, often uses the pres. of such verbs as I hear, I learn, I say, even when their action is strictly finished (*Moods and Tenses*, § 10, 1, N. 5). — ἐχθρόν ἄνδρα: note the difference between ἐχθρός and πολέμιος (see note on § 12, above). — εἶναι, was, as a matter of hearsay, while δύναι would have implied more responsibility for the fact on the part of the speaker (G. 280, with N. 3²). — ἀπέχοντα . . . σταθμοῖς, twelve stages off or distant (ἀπέχοντα with Ἀβροκόμαν, G. 276, 1). — πρὸς τοῦτον, to him, with an implied sense of against, which would be expressed properly by ἐπὶ. — χρήζεν ἐπιθεῖναι: give the dir. form. — ἡμεῖς ἐκεῖ, κ. τ. λ.: the quot. here becomes direct. It should be noted with what remarkable ease the Greek, contrary to the Eng. idiom, allows this transition from the indirect to the direct form. Cf. § 16.

21. αἰρετοί: verbal from αἰρέω (G. 119, 2). — τοῖς δὲ . . . ἦν, but they had, etc. (G. 143, 1, N. 2; 184, 4). — ἐπ-οψία: the suff. expresses action (W. 54, 4, 3, γ). — εἰπὶ ἀγα: quoted without change of mood after τοῖς δὲ ἐποψία ἦν = ἐπάπτευνον δέ. But below, after ἤκουσεν, with change of mood, εἰπὶ ἀγοι (G. 243). — πρὸς βασιλῆα: as πρὸς τοῦτον in § 20. — ἔδοκει: why ἔδοκει here, but ἔδοξε (aor.) in § 20? — προσαιτοῦσι μισθόν, ask additional (πρός) pay. — ἡμι-όλιον: der.? — δόσεων: note the tense (G. 203, N. 2). — οὗ, i. e. τοῦτου οὗ, than that which, οὗ for δ by attraction: cf. φ in § 17 and οὐκ ἐπερ in § 18. The gen. goes with ἡμιόλιον, which has the force of a comparative, a half more (G. 175, 1, N. 1). — δαρεικοῦ: see note on i. 7. 18. — τοῦ μηνός, each month (G. 179, 1). — ἐν τῷ φανερώ = φανερώς (G. 139, 2). This implies that there was a secret understanding of the real facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland (in place of the twelve proposed in § 20) before announcing publicly his real purpose.

CHAPTER IV.

SYNOPSIS: Cyrus proceeds to the river Psarus, thence to the river Pyramus, and finally reaches Issi upon the sea-coast, the last city in Cilicia (1). Here he remains three days, during which time his fleet arrives. He is also joined by the Greek mercenaries who desert from Abrocómas (2, 3). Hence he proceeds to the Gates of Cilicia and Syria. Abrocómas does not attempt to bar his passage, but retreats towards Babylon (4, 5). Cyrus advances through Syria, and is deserted at Myriandrus by Xenias and Pasion. It is rumored that he will pursue them (6, 7); but calling his Greek generals together, he announces that he shall not do so. This decision pleases the Greeks, and they accompany him with greater alacrity (8, 9). He crosses the Psarus and reaches the sources of the Dardas, where he burns the palace of the Syrian governor (9, 10). At Thapsacus on the Euphrates he announces the real object of his expedition (11).

The troops refuse to go on without extra pay (12), which Cyrus agrees to give them. Menon, in the mean time, urges his troops to cross the Euphrates before the others decide, and so win the favor of Cyrus by seeming most forward in his service (13-15). They comply, and Cyrus expresses his satisfaction (16). He then crosses the Euphrates with the rest of his troops, and proceeds to the Araxes, where he remains three days (17-19).

Page 13. — 1. It is now the last of spring, and the army has been on the march four months. The distance from Sardis thus far travelled is 222 parasangs. Review on the map the route travelled up to Tarsi. — **στάδιον**: the common Greek standard of length, equal to 606½ Eng. feet, somewhat less than a furlong. This was the length of the **στάδιον**, or course for foot-races, at Olympia, which measured exactly 600 Greek feet. The noun is *heterogeneous* (G. 60, 2): cf. **στάδιοι** in § 4. — **ἐσχάτην**: without the art., where we should use it. Cf. i. 2. 10. — **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea*.

2. **Κόρη**: for the case cf. **αὐτῇ** in i. 2. 4, and note. The fleet is the one already mentioned in i. 2. 21. — **ἐπ' αὐταῖς**, *over them*, but below in § 3 **ἐπὶ τῶν νεῶν** (*ἐπὶ* with the gen.), *on board the ships*. — **ναύ-αρχος**, i. e. **ναφ-αρχος** (G. 54²; 130, 1). — **ἡγάτο δ' αὐταῖς**, *conducted them* (G. 184, 3). — **ἐτέρας**, *besides*. So **ἄλλος** often. — **ἐπολιόρκει**, *had been besieging*; so **συν-επολέμα**, the subj. of both of which verbs is a pronoun referring to Tamos. Cf. for the tense **ἐτύγχανεν**, i. 1. 8. — **ὅτε ἦν**, *since it had been* (G. 250). — **αὐτόν**, i. e. Tissaphernes.

3. **μετάπεμπτος**, *sent for* (G. 119, 2), equal to **μεταπεμφθείς**, and so followed by **ἐπὶ Κύρου** (G. 197, 1). Chirisophus was sent with these troops from Sparta in return for the aid rendered the Lacedaemonians by Cyrus during the Peloponnesian War. He became in the retreat senior commander. — **ὧν . . . Κύρου**, *the command of whom he (now) held under Cyrus*. — **ἄρμου**, *lay at anchor*, from **ἄρμος**, *a roadstead*. The quarters of Cyrus, it would appear, were pitched close upon the sea. — **οἱ παρ' Ἀβροκόμα**: cf. **τῶν παρὰ βασιλέως** in i. 1. 5, and note. For the gen. **Ἀβροκόμα**, see G. 39³. This Doric gen. in Attic is found chiefly in foreign proper names. — **μισθο-φόροι**: give its der. (G. 130, 1).

4. **πύλας**: the article omitted, the noun being used almost as a proper name. The pass itself is here meant. — **ἦσαν δὲ ταῦτα**, *and these (gates) consisted of: ταῦτα* for **αὐταῖ** because of **τείχη**, and **ἦσαν** for **ἦν** (G. 135, 2) because the *two* walls were in the writer's mind. — **τὸ . . . τὸ πρὸ τῆς Κιλικίας**: position of the attrib. phrase (G. 142, 2). After **ἔσθθεν**, sc. **τείχος**. — **εἶχε**: not, of course, in person. — **διὰ μέσον τούτων**: cf. **διὰ μέσον τῆς πόλεως**, i. 2. 23, and note. — **ἅπαν τὸ μέσον**, *the entire distance between*. — **ταχῶν**: poss. gen. (G. 167, 1). — **ἦσαν** agrees with **στάδιοι** (G. 135, n. 4). — **καθήκοντα**: to be connected with **ἦν**, **ἦν καθήκοντα** being equivalent to **καθῆκε**. — **ὑπερθεν**, i. e. *overhanging* the pass. — **ἐφειστήκεισαν πύλαι**, *gates had been set in each wall*. Here **πύλαι** has its proper meaning of *gates*, large and double like those in a city wall.

5. *ἐνεκα*, on account of (W. I. 62, n.). Commonly placed after the word it governs, or one of the modifiers of that word (as here). — *ἀπρὸ βιβάσειν, παρὰ τοῖον*: change of subj. Diff. between *βιβάω* and *βαίνω*? — *εἰσω καὶ ἔσω*, i. e. on both sides of the Syrian wall, that he might attack A. both in front and rear. The distance between the two walls was over a third of a mile (three stades). — *εἰ φυλάττοιν*: if the preceding optatives were subjunctives (G. 216, 2) this clause might be *ἐὰν φυλάττωσιν*.

Page 14. — *ὅπερ*, just the thing which, referring to the clause just preceding. — *ἔχοντα*, since he had (G. 277, 2). — *δντα*: quoted (G. 280). Cf. *ἀκούει εἶναι* in i. 3. 20, and note. — *ὡς ἐλέγετο*: probably personal, as he was said. Cf. i. 2. 8, note. — *μυριάδας*: Sing. der.?

6. *ἐμπόριον*, mart, Lat. and Eng. *emporium*; from *ἐμπορος* (*περάω, πέρα*, cf. *πορεύω*), a traveller, merchant, distinguished from the *κάπηλος* (cf. *τὰ καπηλεία*, i. 2. 24) by his importing goods in person. — *ἦν*: we might have had *ἔστι*. Cf. *ἀθροίζονται* in i. 1. 2, and note. — *τὸ χωρίον*: the subject; the predicate noun (here *ἐμπόριον*) generally omits the article. — *αὐτόθι*: formed with the suff. *θι* (G. 61). — *ὀλκάδες*, (properly) a ship that is towed (*ὀλκω*), merchantman.

7. *Μεγαρεῖς*: a gentile noun (W. 54, 4, 10, a). — *τὰ . . . ἐνθέμενοι*, putting on board (G. 199, 3) their most valuable effects. — *ὡς μὲν, κ. τ. λ.*: the correl. clause with *δέ* is omitted; but *μὲν* implies that there was another opinion in the camp. — *ἰδοῦν*: personal; cf. note on *δοκεῖ*, i. 3. 11. — *φιλοτιμηθῆντες*, since they were jealous (G. 277, 2): *ἔτι . . . εἰα Κῦρος* is also causal (G. 250). — *ἀπελθόντας*: see i. 3. 7. — *ὡς ἀπύοντας*: purpose (G. 277, 3; 200, n. 3²). Cf. *ὡς ἀποκτενών*, i. 1. 3. — *καὶ οὐ*: sc. *λύοντας* from the preceding *ἀπύοντας*. — *διήλθε λόγος*, a report went abroad. — *ἔτι διώκοι*: quoted (G. 243). — *τρίηρεσι*: the means (G. 188, 1). — *ὡς δειλοὺς . . . ληφθῆναι*, that they might be captured, because (in the opinion of *οἱ μὲν*, G. 277, n. 2) they were cowards. — *εἰ ἀλώσονται*: fut. of *ἀλίσκομαι*. For the mood, see G. 226, n.; 248, 2. For *εἰ ἀλώσονται* of the direct form, see G. 223, n. 1. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general instance of this is given in i. 9. 13.

8. *ἀλλ' . . . ἐπιστάσθωσαν*, but, however, let them well (emphasized by *γέ*) know. — *ἀποδεδράκασιν, ἀποπεφεύγασιν*: the first means to escape by stealth, like a runaway slave; the second, to escape by rapid flight, so as not to be caught. The clauses that follow make this distinction clear. — *οἅθησαν*, in what direction (G. 87, 2) they are gone (G. 200, n. 3¹). — *τρίηρεις, πλοῖον*: cf. note on i. 3. 17. — *ὥστε εἶέν*: result (G. 266, 1). — *μὰ τοὺς θεούς*: note that the oath is neg. (G. 163). — *οὐδ' . . . οὐδεὶς*: emphatic neg. (G. 283, 8²). — *ὥς ἂν παρῇ τις*, as long as any one stays by me, general suppos. in pres. time (G. 233). So *ἐπαδὲν βούληται*. — *αὐτοὺς*: pl. though referring to *τις*. Cf. *πάντας*, i. 1. 5, and note. — *κακῶς ποιῶ*, maltreat (G. 165, n. 1¹). — *περὶ*, in respect to, to. — *φρουρούμενα*, guarded, i. e. under the protection of the resident garrison. Though the modifier of both *τίκνα* and *γυναῖκας*, *φρουρούμενα* is neut., since these are looked upon as articles of property. For Tralles, see the map, Lydia. — *τούτων στερήσονται*:

the passive (G. 197, 1) of the const. explained in G. 164, N. 2. — By this unlooked-for clemency Cyrus got the good-will of the Greeks (cf. what immediately follows) and lost little; for though the generals deserted, their troops remained, numbering some 5000 or 6000.

9. *εἰ τις . . . ἀνάβασιν*, if (there was) any one (who) was even somewhat discouraged in regard to the expedition. — *τὴν ἀρετὴν*, the magnanimity.

Page 15. — *μετὰ ταῦτα*: mark the asyndeton. — *ὄντα*, which was (G. 276, 1). — *πλήθρου*: pred. gen. of measure (G. 169, 3) after *ὄντα* modifying *ποταμόν*, τὸ εἶδος being an acc. of spec. (G. 160, 1); but below in § 10 τὸ εἶδος is the subj. of *ἦν* understood, *πλήθρου* having the same const. that it has here. For still another const., see i. 2. 5. — *πραίων*, tame (G. 70, N.). — *ἐνόμιζον*, *εἶον*: cf. *ἦν* in § 6, and the note. For the two accs. after *ἐνόμιζον*, see G. 166. — *ἀδικεῖν*: sc. *τινά* as subj. — *Παρυσατίδος . . . δεδομένη*, belonged to Parysatis (G. 169, 1), having been given her for girldo-money (cf. our "pin-money").

10. *Δάρδατος*: the *Dardas*. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsäcus. — *ἦσαν*: cf. for the number, i. 2. 23, and note. — *ἀρξάντος*: note the tense. Belšys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — *αὐτὸν ἐξέκοψε*, cut it off; *ἐκ-κόπτω* means lit. to cut trees out of a wood. — *κατέκαυσεν*: *κατα-καίω*, to burn down (or, as we sometimes say, to burn up); but *ἀνα-καίω*, to kindle (kindle up), with reference to the direction of the flames.

11. Cyrus now openly declares the real object of the expedition, which must have already been apparent to the Greeks for some time. Cf. i. 3. 20, and i. 4. 5. They had continued on, however, intending at the Euphrates to demand higher pay (§ 12), which Cyrus now agrees (§ 13) to give them. — *οὕτω*: note the tense and give the dir. form (G. 243). — *εἰς βαβυλῶνα*: not at Babylon, but connect with *ἡ ὁδὸς ἔσοιτο* directly.

12. *ποιήσαντες ἐκκλησίαν*: cf. *συνήγαγεν ἐκκλησίαν* in i. 3. 2. — *ἐχάλεπαινον*: a denom. verb in *αἰνώ* (W. 55, 2) from *χαλεπός*. This anger of the soldiers was, doubtless, more or less feigned, to force from Cyrus the greater pay. — *στρατηγοῖς*: case (G. 184, 2). — *αὐτοὺς . . . κρύπτειν*: what they said (speaking of them) was *πάλαι ταῦτ' εἰδότες κρύπτουσι* (G. 200, N. 4), though they have known (G. 277, 5) this for a long time, they have been keeping it secret (G. 246); or, if they addressed them directly, which is more spirited, *πάλαι ταῦτ' εἰδότες κρύπτετε*. Eng. der. from *κρύπτω*! — *οὐκ ἔφασαν λῖνα*: cf. the same phrase i. 3. 1, and note. — *τις*: Cyrus, of course. — *χρήματα*: it was not an increase of their regular pay (*μισθός*) that they demanded, but a *bounty*. — *ὥσπερ*: sc. *ἔδωκε*, as he had given it. — *πρωτέροις*: pred. to *ἀναβάσι* (G. 138, 7); the verbal form would be *οἱ ἀνέβησαν πρότεροι*. Cf. *πρωτέρα*, i. 2. 25. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — *καὶ ταῦτα*, and that too, sc. *ἐποίησε*. — *λόντων*: sc. *ἐκείνων*, referring to the *οἱ ἀναβάντες*. The part. *λόντων* is concessive (G. 277, 5), but *καλοῦντος* causal (G. 277, 2); the latter is opposed to *ἐπὶ μάχην*, not to *λόντων*.

13. *ὑπέσχετο δόσειν*: he might have used *δοῖναι* or *διδόναι* (G. 203, n. 2). — *πέντε μνᾶς*: about \$90.00. The *μνᾶ* of 100 drachmas was $\frac{1}{2}$ of a talent; the latter was a weight of silver which at the present day would be worth about \$1080. — *ἀργυρίον*: genitive of material (G. 167, 4). — *ἐπὶν ἤκωσι*: cond. rel. clause (G. 232, 3). So *μέχρι ἂν καταστήσῃ* (G. 239, 2). — *τὸν μισθόν*: a daric and a half a month (i. 3, 21). — *ἐντελῆ*: predicate adj. The der. of *ἐν-τελής*? — *τὸ πολὺ*, *the greater part* (G. 142, 2, n. 3²). — *πρὶν εἶναι*, *before it was* (G. 274). This const. occurs again in § 14 (in exactly the words used here) and in § 16. — *πότερον . . . ἤ*: double indir. quest. (G. 282, 5). — *οὐ*: accented at the end of the sentence (G. 29, n.). The meaning of the word *proclitic*? — *τῶν ἄλλων*: case (G. 182, 2). — Give the dir. form of all the quoted sentences in this and the preceding section.

Page 16. — 14. *πασθήτε*: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., *obey*. — *οὔτε . . . πονήσαντες*, *without either toil or danger* (G. 277, 2). — *τῶν ἄλλων*: with *στρατιωτῶν*, *the rest of the soldiers* (G. 142, 2, n. 3¹). The gen. is in a sort of double const., first with *πλέον* (G. 175, 1), and then with *προ-τιμήσεσθε* (G. 177). The object is to emphasize the great advantage over the rest to be gained by following his advice. *προτιμήσεσθε* is a mid. with pass. force. — *τοὺς Ἐλ-ληνας*: subj. of *ἔπεισθαι*, which in turn is the obj. of *δεῖται*.

15. *ψηφίσωνται*, *to vote*, properly by depositing the white or black pebble (*ψήφος*) in the urn, but in fact of much broader application: *ψήφος*, *a worn stone, pebble*, from *ψάω*, *to rub*. — *ὑμεῖς . . . διαβαίνειν*, *you (emphatic) will have credit of being the cause of it, since you were the first to cross* (G. 262, 2; 171, 1). — *ὑμῖν . . . ἀποδώσει*: *χάριν οἶδα* (fut. *είσομαι*) is the Lat. *gratiam habeo*, *χάριν ἀποδίδωμι* is *gratiam refero*. Transl. *Cyrus will feel his obligation to you and meet it*. — *ἐπιστάται*: sc. *χάριν ἀποδιδόναι*. — *εἰ τις καὶ ἄλλος*: cf. the clause at the end of i. 3, 15. — *ἀπο-ψηφίσωνται*, *vote "No."* — *τοῦμπαλιν*, i. e. *τὸ ἐμπαλιν* (G. 11). — *ὥς . . . παιδομένοις* (G. 277, n. 2) *because (as he will feel) you alone carried out his wishes*. — *πιστοτάτοις χρήσεται*, *will treat you as most trustworthy*: see note on *τῶν πιστῶν*, i. 5, 15. — *λοχαγίας*: from *λοχ-αγός*, as *στρατηγία* from *στρατ-ηγός*. — *ἄλλου . . . δέησθε* (G. 232, 3), *whatever else you may want*: *ἄλλου* (for *ἄλλο*) agrees with *οὔτινος* by *inverted assimilation* (G. 153, n. 4); it may, however, be explained as a genitive after *τεύξεσθε* (G. 171, 1), although *τυγχάνω* generally takes the accus. when a gen. of the source is added (G. 176, 1), as *Κύρου* here.

16. *ἐπέθοντο, διέβησαν*: note the diff. in tense. — *διαβεβηκότες*, *that they had crossed* (G. 280). — *ἦσθη*: see i. 2, 18. — *Γλοῦς*, *Glus*, son of the admiral Tamos, ii. 1, 3. — *Ἐγὼ μὲν . . . μελήσει*: note the frequent expression of the pers. pron. in this section to emphasize the contrast. — *ὅπως ἐπαινέσετε*: this obj. clause (G. 217) is in fact here a gen. (G. 171, 2, n. 2).

17. *εὐτυχῆσαι*: from *εὐ-τυχής*, *fortunate* (G. 132, 2). — *ἐλέγρο πέμψαι*, *he was said to have sent*, personal construction. — *μεγαλοπρεπῶς*, *with great liberality*, from *μεγαλο-πρεπής* (G. 74, 1; 131, 1). — *τὸ ἄλλο στρατεύμα ἂπαν*: the order of crossing was: Menon's force, Cyrus and the barbarians,

and then the rest of the Greek army. — ἀνστήρω: the comp. of the adverb ἄνω (G. 73, 2). — τῶν μαστῶν: μαστός is one of the breasts, στήρνον (i. 8. 26) the breast, chest.

18. οἱ δὲ . . . πλοίοις: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was εὐπαρόψ' (οὐ-πῶ-ποτε) οὗτος ὁ ποταμὸς διαβατὸς (διαβαίνω, G. 119, 2) ἐγένετο περὶ εἰ μὴ νῦν (except now, emphasizing οὐπώποτε), ἀλλὰ (διαβατὸς ἐγένετο) πλοίοις (G. 188, 1). Note the change of νῦν to τότε in passing from dir. to indir. disc. In the same way the person of the quoted verbs is often changed. — ἀ τότε . . . διαβῆ: a statement added by the historian. — κατέκασεν: plup. in force. — ἴνα . . . διαβῆ: note the mood (G. 216, 2). — ἰδοὺ δὲ . . . βασιλεύσονται, it appeared accordingly that it (i. e. the lowness of the river) was a divine intervention (G. 139, 1), and that the river had plainly retired before Cyrus, because (he was) about to be king. The sentiment rather of the truculent Thapsacēni than of the historian.

19. ἐπισπίναντο: because they were about to cross the desert of Arabia. See the map.

CHAPTER V.

SYNOPSIS: The march is continued through the desert of Arabia along the northern bank of the Euphrates (1). The horsemen hunt the wild animals in which the plain abounds (2, 3). The deserted city Corsôte on the river Mascas is reached (4). Thence Cyrus marches thirteen days through the desert, and many of the beasts of burden perish from hunger (5). Grain failing, the soldiers live upon flesh (6). Once during this time the wagons are stuck in the mud, and the Persian nobles assist the barbarians in getting them out (7, 8). Cyrus marches with the greatest speed possible, hoping to find the King unprepared (9). The soldiers cross the Euphrates, on rafts made of skins, to Charmande, where they purchase food and wine (10). Here a dispute arises between the troops of Clearchus and Menon, and Clearchus narrowly escapes being killed (11-14). Cyrus comes up and succeeds in quelling the disturbance (15-17).

Page 17. — 1. τῆς Ἀραβίας: occupied by roving tribes of Arabs, called by Strabo Ἀραβες Σκηνῖται (from σκηνή). See map. — ἔχων, with (G. 277, 6). — ἐρήμους, desert. Eng. der.? — τόπω, region. — ἦν μὲν . . . θάλαττα, the ground was wholly a level plain, just like the sea: ἅπαν to be construed with πεδῖον, where we should expect rather ἅπανα modifying γῆ. Cf. iv. 4. 1. — ἀψυθλον: cf. Tristia per vacuos horrent absinthia campos. Ovid. Pont., iii. 1. 23. — ἅπαντα: plur., though the preceding τι is sing., if there was anything else, etc., they were all, etc. Cf. δεσπς . . . πάντας, i. 1. 5. — δένδρον . . . ἐνῆν, but there was no tree (emphatic) in it.

2. πλείστοι, very many. — ὄνοι ἄγριοι: Crosby cites Job xxxix. 5-8. — στρουβοί: the στρουθός was properly a small bird of the sparrow kind, but ὁ μέγας στρουθός, the ostrich. (Note the der. of the Eng. word ostrich.) ἡ στρουθός also (fem.) was used without μεγάλη in the same sense. Cf. § 3, below. — ἐπεὶ διώκοι, ἔστασαν (G. 130, 1): for the opt. see G. 233.

So ἐπεὶ πλησιάζοιεν, ἐπόλουν. — ταῦτόν: for τὸ αὐτό (G. 79, 2, N., end). — καὶ οὐκ . . . διαδεχόμενοι, and it was impossible to capture them, unless the horsemen, taking their places at intervals, hunted (G. 225) them in succession (διαδεχόμενοι, sc. ἀλλήλοις). — ἐλαφείοις: sc. κρέασι.

3. πολὺ γὰρ . . . χρωμένη, for it withdrew to a great distance in its flight, using its feet in running (manner, G. 188, 1) and its wings, (by) raising them like a sail. — ἂν (i. e. ἐὰν) ἀνιστῇ, ἔστι (G. 28, N. 1, end): general supposition in present time (G. 225). — ἦν resumes the narrative style.

4. πλεθρίαζον: we might have had πλέθρου (cf. i. 2. 23). — ἐρήμη: not uninhabited as opposed to οἰκουμένη (i. 2. 6), but abandoned. — ὄνομα δ' αὐτῇ (sc. ἔστι) has Κορσωτή as pred. nom., as if it were ὀνομάζεται δέ (Krüg.). For a different const. used to express the same thought, cf. i. 4. 11. — περιεφρείτο: the pass. of a verb made trans. (the simple βέω, to flow, is intrans.) by the prep. in comp., as in Eng., was flowed about. — κύκλῳ: manner (G. 188, 1). — ἐπεισιτίσαντο: Corsote thus appears to have been a depot of supplies in the midst of the desert.

5. Πύλας, i. e. τὰς Βαβυλωνίας, the pass into Babylonia, on the north of the Euphrates. See map. — ἐπὶ λιμοῦ, from hunger (W. 62, VI. 7, 1, γ). — ἄλλο, besides. — οὐδὲ οὐδέν (G. 283, 8²). — ὄνους ἀλέτας, mill-stones. From the ass, as a beast of burden, the term ὄνος came to have various derived meanings, as windlass in Her. vii. 36 (ὄνοισι ξυλίνουσι), and here the upper mill-stone: ἀλέτας is a noun used adj., lit. grinders. — παρὰ τὸν ποταμόν: why the acc.?

Page 18. — 6. Λυδία: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Her. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — καὶ πρίασθαι . . . σίγλων: expressed in full this would be καὶ πρίασθαι (τὸν σίτον) οὐκ ἦν, εἰ μὴ . . . βαρβαρικῶ (πρίασθαι ἦν) τὴν καπθὴν, κ. τ. λ. — ἀλεύρων: gen. of material (G. 167, 4). — τεττάρων σίγλων: gen. of price (G. 178). — δύναται, is worth, transitive. The siglus was worth in our money about 22½ cts. — Ἀττικοῖς: in agreement with ὀβολούς, though modifying also ἡμωβόλιον. — ἐχώρει, held, lit. had room (χώραν) for. The choenix was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or more than fifty times as much as it cost at Athens about this time. (See Boeckh's *Public Econ. of the Athen.*, Bk. I. § 15.) — κρέα . . . διεγίγγοντο, the soldiers subsisted therefore by eating (or simply on) flesh.

7. ἦν . . . οὓς, some of these marches, ἦν οὓς being a past form of the common ἔστιν of (G. 152, N. 2). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — οὓς: cogn. acc. (G. 159) to ἤλυνεν. — μακροῖς: pred. adj. (G. 138, Rem.). — ὁπότε βούλοιτο: cf. ἐπεὶ διώκοι in § 2, and note. — καὶ δὴ: adding a special fact, and once in particular. — ταῖς ἀμάξαις δυσπορεύτου, hard (G. 132, 2) for the wagons (G. 184, 3) to get through. — στρατοῦ: part. gen. with a verb (G. 170, 1). — συν-εκ-βιβάξαν, to aid in getting out. So two lines below συνεπισπεύσαι, to aid (σύν) in hurrying on.

8. ὥσπερ ὀργῇ, just as if (sc. κελύων as protasis, G. 277, N. 3) in anger (manner, G. 188, 1). — θεάσασθαι: prop. to look upon (with interest or wonder), while ἰδεῖν is to see in general. — πορφυροῦς: from πορφύρα, the purple fish, murex (W. 55, 1, 3, β). — ἑντο, sent themselves, rushed. — ὥσπερ . . . νίκης, just as one would run (i. e. in a foot-race at the public games) to get the victory. περὶ νίκης implies the prot. (G. 226, 1), if he should be running for (περὶ, about, concerning, expressing the aim) victory. — καὶ . . . γηλόφου, even (modifying the entire phrase that follows) down a very (μάλα) steep hill. — ἔχοντες . . . ἀναξυρίδας, having on both the costly tunics and colored trousers which they are in the habit of wearing: τοῦτους marks the dress as one generally known. — ἔνιοι: see note on ἦν οὖς in § 7, and G. 152, N. 2. — εἰς-πήδησαν εἰς: cf. ἐκ-βαλεῖν ἐκ, i. 2. 1, and note. — θάττον ἢ . . . ἤτο, more quickly than (omit ὥς, as, in Eng.) one would have thought (if possible, if he had not seen it). For ἂν ἤτο (see εἶμαι) see G. 226, 2. — μετέωρους ἐξεκόμισαν, i. e. lifted and carried out.

9. τὸ σύμπαν, upon the whole, in general (G. 160, 2). — δῆλος . . . σπεύδων, Cyrus himself (ὥς) showed that he was making haste (G. 280, N. 1 and N. 4). — ὁδόν: acc. of extent of space (G. 161). — ἀναγκαῖον: from ἀνάγκη (W. 55, 1, 1). — ὅσῳ . . . τοσούτῳ, quanto . . . tanto, the . . . the (G. 188, 2). — ὅσῳ . . . μαχεῖσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θάττον εἴδω, τοσούτῳ . . . μαχοῦμαι (G. 247). — ἀπαρασκευοτέρῳ: pred. adj. — σχολαιτέρον: comparative adv. (G. 75) formed as if from σχολῇ rather than σχολαίος. See the lexicon. — συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαιτέρον εἴδω, τοσούτῳ πλέον συναγίρεται βασιλεὶ στρατεύμα, the greater (will be the) army (that) is now collecting for the King, where συναγίρεται expresses an action in progress, but implies the future size of the army which is now collecting, and would, therefore, be a natural apod. to ὅσῳ ἂν εἴδῃ (G. 232, 3; cf. 223). — καὶ συνιδεῖν . . . οὐδὲν, but, further (καὶ), the attentive observer could see at a glance (συν-ιδεῖν) that the King's empire was strong in its extent of territory and number of inhabitants, etc. συνιδεῖν is first introduced as subj. of ἦν, it was possible to see, and the natural constr. would have been τὴν ἀρχὴν ἰσχυρὰν οὐδεῖν. But after τὸν νοῦν the writer's point of view changes, and the rest of the sentence is constructed (by anacoluthon) as if for συνιδεῖν ἦν the nearly equivalent δῆλῃ ἦν had been used (G. 280, N. 1). — προσέχεν τὸν νοῦν, animum advertere or animadvertere. — πλῆθει, both extent and number, takes the two gen. by zeugma (ζεύγμα, joining). — διεσπάζεσθαι: perf. — διὰ ταχέων, with speed, lit. through quick (measures). — εἰ . . . ἐπέκειντο, i. e. in case of a vigorous attack.

Page 19. — 10. πέραν τοῦ ποταμοῦ, across the river (G. 182, 2), i. e. on its southern bank. — κατὰ, over against, opposite. — ἐρήμους σταθμούς: see § 1 and § 5, above. — ὄνομα δὲ Χαρμάνδη: see note on § 4, above. — δι-φθέρας: Eng. der.? — σκεπάσματα, as coverings (G. 137, N. 4). — διφθέρας, χόρτον: double obj. (G. 172, 2). — συνέσπων: see συ-σπάω (G. 16, 5, N. 3). — ὥς μὴ ἀπεισεῖν: result (G. 266, N. 1). — ἐκ, ἀπὸ: the one out of, the other off of (W. 62, I. 2 and 3). — τοῦτο . . . πλεῖστον, for this (thing) was very abundant in the country, τοῦτο neuter, though referring to μέλιτης.

11. ἀμφαλέαντων τι, *having had some dispute*. — ἀδικεῖν . . . Μένωνος, *that Menon's soldier* (probably one of two who began the quarrel) *was in the wrong* (G. 260, 2). Note the perf. force of ἀδικεῖν, to be *adikos*, to have done wrong (*Moods and Tenses*, § 10, 1, N. 4). — ἐνέβαλεν: probably on the spot, with his own staff, after the Spartan fashion. Cf. ii. 3. 11. — ἐχάλεπαινον . . . Κλέαρχο, *took it hard* (χαλεπός), and were exceedingly angry at Clearchus (G. 184, 2).

12. ἡμέρα: dat. of time (G. 189). — διαβάσιν: a crossing, first the act (W. 54, 4, 3, β) and then, as here, the place. — τὴν ἀγοράν, *the marketing* (see § 10). — σὺν . . . αὐτόν, *with few* (G. 138. Rem.) *about him*, lit. *with those about him (being) few*. — προσ-ήλαυνε, δι-ελαύνοντα (G. 280): note the force of the prepositions in comp. — ἔησι τῇ ἀξίνῃ, *hurls his axe at him*, lit. *sends (at him, sc. αὐτοῦ, G. 171, 1) with his axe* (G. 188, 1). — αὐτοῦ (G. 171, 1). — λίθω: sc. ἔησι.

13. καταφεύγε: diff. in meaning from ἀπο-φεύγω, i. 4. 8? — αὐτοῦ, *there*, i. e. where they were. — τὰς ἀσπίδας . . . θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — τοὺς ἱππέας: not mentioned in i. 2. 9. — οἱ ἦσαν αὐτῷ = οὓς εἶχεν. — οἱ πλείστοι: sc. ἦσαν. — ἐκπεπλήχθαι, *were thoroughly frightened* (G. 202, 2, N. 2; 266, 1). — οἱ δέ, *but others*, as if τοὺς μὲν stood with τρέχων. — ἴστασαν, *stood (still)*. See G. 130, 1. — τῷ πράγματι: cause (G. 188, 1).

14. ἔτυχε . . . προσιών, *happened to be coming on* later (G. 279, 2). — αὐτῷ (G. 186). — ἐπομένη: in the same construction as προσιών. ἔτυχε . . . ὀπλιτῶν is parenthetical, and οὖν resumes the narration. — εἰς τὸ μέσον, *between*. — ἄγων: sc. τὴν τάξιν.

Page 20. — ἔθετο τὰ ὅπλα, *halted under arms*. τίθεσθαι τὰ ὅπλα literally means *to ground arms*, i. e. to stand with the spear and shield resting on the ground. But it sometimes means *to take up any military position* or simply *to appear under arms* (properly in military line), where the original meaning disappears. In § 17, below, κατὰ χώραν ἔθεντο τὰ ὅπλα means *they moved back to their former places*, i. e. to their quarters, where they had been before the quarrel. It is probable that τίθεσθαι τὰ ὅπλα never means *to stack or pile arms*. — αὐτοῦ . . . καταλευσθῆναι, *when he* (i. e. Clearchus) *had barely escaped*, lit. *had wanted little* (G. 172, 1) *of, being stoned to death*. — λέγοι: optative in a causal sentence (G. 250, N.). — αὐτοῦ refers to Clearchus; but the preceding use of αὐτοῦ is strange, and Kriiger proposes to omit it. Others have αὐτοῦ here. — ἐκ τοῦ μέσου, *out from between (them)*.

15. ἐν τούτῳ, *during this time* (sc. τῷ χρόνῳ), *meanwhile*. — καὶ Κύρος, *Cyrus also*. — τῶν πιστῶν: part. gen. (G. 168). The trusty counsellors or attendants of a Persian prince were called οἱ πιστοί. In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

16. Πρόξενε: Proxenus now seemed more prominent than Menon. — κατακεκόψεσθαι, *shall be instantly cut to pieces* (G. 200, N. 9). — κακῶς . . .

ἐχόντων = ἐὰν τὰ ἡμέτερα κακῶς ἔχη (G. 226, 1). — τῶν παρὰ βασιλεῖ δυνάτων, i. e. ἡ οἱ παρὰ βασιλεῖ ὄντες.

17. ἐν ἑαυτῷ ἐγένετο, *came to himself, recovered his senses*, Lat. *ad se rediit*. — παυσάμενοι : sc. τῆς μάχης. — κατὰ χάραν ἔθεντο τὰ ὅπλα : see note on § 14, above.

CHAPTER VI.

SYNOPSIS: As the army advances, traces of the King's cavalry are observed. Orontas, a Persian nobleman, turns traitor to Cyrus and offers to go forward with a thousand horse and cut off the cavalry that is laying the country waste by fire, and to this Cyrus consents (1, 2). Orontas then writes to the King, saying that he shall desert to him with his command; but his messenger betrays him and carries the letter to Cyrus, who arrests the traitor and summons seven Persian noblemen and Clearchus to his tent to try him (3, 4). Clearchus afterwards relates how the trial was conducted (5). Cyrus, he says, stated how Orontas had on two previous occasions proved false to him, but had been again received into favor, and then asked the prisoner if he had since received any injury from him. Orontas acknowledged that Cyrus had never been unjust to him, and that he had no reason to expect further mercy (6-8). Cyrus then referred the case to those present, and Clearchus advised that the culprit should be put to death, in which opinion the others concurred. Orontas is led away to the tent of Artabates, and is never seen again (9-11).

1. Ἐντεύθεν : from opposite Charmande. See map. — προΐόντων (sc. αὐτῶν), *as they advanced*, but two lines below, προΐόντες, *keeping ahead* (of the army). — ἐφαίνετο, *there appeared continuously* (G. 135, 2, and N. 1). — ὡς . . . ἵππων, *of about 2000 horse* (G. 169, 1). — οὗτοι : to be referred to the ἵπποις implied in ἵππων. — εἴ τι ἄλλο, i. e. *whatever else* (cf. i. 5. 1). — γένοι : dat. of respect (G. 188, 1, N. 1). But for βασιλεῖ, see G. 184, 2. — τὰ πολέμια λεγόμενος, *reckoned, in matters pertaining to war* (G. 160, 1). — Περσῶν : part. gen. (G. 168). — καὶ πρόσθεν, *previously also*. — πολεμίστας, *καταλλαγείς δέ* (G. 277, 6).

2. εἰ αὐτῷ δοίη, κ. τ. λ. : Orontas said, *εἰ ἐμοὶ δοίης, ἢ κατακάνοιμι* (see κατα-κάνω) *ἂν ἡ θλοιμι*, κ. τ. λ. (G. 245). — ὅτι : in unusual pos.; we should expect rather *ὅτι εἰ αὐτῷ, κ. τ. λ.* — ἂν : to be taken also with each of the following opts. (G. 212, 4). — τοῦ κᾶν ἐπιόντας, *from attacking (ἐπιόντας modifying the subj. of κᾶν) and burning* (G. 263, 1). — ποιήσκειν . . . δύνασθαι, *would cause that they should never be able, etc.* ὥστε would generally be omitted in this construction. — ταῦτα : subj. of ἔδοκει.

3. ἤξει, δύνηται : change of mood in part (G. 247, N. 1). — ὡς ἂν δύνηται πλείστοις (G. 232, 3) might have been simply ὡς πλείστοις. See note on i. 1. 6. — ὑποδέχεσθαι : for the force of ὑπό in comp., cf. ὑπο-λαβάν, i. 1. 7. — ἐν-ἦν ἐν : cf. i. 2. 1, and i. 5. 8.

Page 21. — τῆς πρόσθεν : cf. i. 3. 19, and i. 4. 8. — ὁ δέ, *but he* (G. 143, 1, N. 2).

4. ἐπτά, *seven of them*, added to restrict τοὺς ἀρίστους. — θέσθαι τὰ ὅπλα, *to stand under arms*. Cf. ἔθετο τὰ ὅπλα in i. 5. 14, and note. —

τρισχίλους: the great number of men detailed (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his relatives (cf. οἱ συγγενεῖς in § 10).

5. καὶ αὐτῷ καὶ τοῖς ἄλλοις, *not only to him* (i. e. Cyrus) *but also to the rest* (i. e. of the Persians); that is, it was generally known that Clearchus was the most prominent man among the Greeks. — τῶν Ἑλλήνων: part. gen. with μάλιστα (G. 168), the thought being strengthened by πρὸ in προτιμηθῆναι, *was honored before (the rest)*. — τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, *how the trial was conducted*. Cf. note on τῶν βαρβάρων in i. 1. 5. — κρίσις (W. 54. 4, 3, β). — οὐ γὰρ ἀπόρρητον ἦν, i. e. ὡς ἡ κρίσις ἐγένετο. — τοῦ λόγου, *the conference* (G. 171, 1).

6. σὺν ὑμῖν βουλευόμενος, *taking counsel with you*. — ὃ τι . . . ἀνθρώπων, *whatever is just, etc.*, rel. clause, summed up emphat. in τοῦτο. — πρὸς, *in the sight of* (W. 62, VI: 6, 1, α). — πρᾶξω: subj., not fut. (G. 216, 2). — τούτου: with an emphatic gesture (G. 83, N. 2). — ἐμός: with the art. (G. 147). — εἶναι: purpose (G. 265). — ἐμοί: with ὑπήκουον (G. 185). — ὡς ἔφη αὐτός, *as he himself said* (G. 145, 1). In such cases αὐτός is always adj. (= ipse), never substantive; although in English we can often render it (as here) by an emphatic *he*. Cyrus discredits the statement. Cyrus, probably, in his capacity of military commander (κάρανος) of Western Asia Minor had put Orontas in charge of Sardis. When, therefore, Artaxerxes became King and Orontas renounced the authority of Cyrus, it was an easy matter for him to take forcible and absolute possession of the city. — καὶ ἐγὼ ἐποίησα, *and I brought it about*, dependent on ἐπεὶ, above. The principal clause begins at μετὰ ταῦτα in § 7. — αὐτόν: not the obj. of προσπολεμῶν, which takes the dat. Cyrus began to say, ἐγὼ αὐτόν (*him*, emphat.) προσπολεμῶν (manner) ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι (αὐτόν being subj. of παύσασθαι), but changed the constr. to an *anacoluthon* by inserting ὥστε δόξαι τούτῳ (on which see note on § 2). — δεξιὰν . . . ἔδωκα: among the Persians a pledge of especial solemnity.

7. μετὰ ταῦτα, *since that*, i. e. the pledge given and received. Notice the abrupt change of address from the council to Orontas. — ἔστιν . . . ἡδίκησα, *is* (G. 28, N. 1, end) *there any wrong which I have done you?* — οὐ (G. 29, N.): sc. ἔστι (or εἶη); or we may consider οὐ as a direct quotation, "No" (G. 241, 1³), like οὐδ' . . . δόξαιμι, below, in § 8. — ἠρώτα, *went on asking*, but the aor. ἠρώτησεν in § 8 with reference to the single question, *asked*. — Οἴκοῦν: expecting an affirm. answer (G. 282, 2). The diff. between this word and οὐκ οὐν? See the lexicon. — οὐδὲν ἀδικούμενος (G. 277, 5): see note on τί ἀδικηθεῖς in § 8. For ἀδικούμενος see the note on ἀδικεῖν, i. 5. 11. — κακῶς ἐποίησ (G. 165, N.). — ὃ τι ἐδύνα, *in what* (G. 160, 1) *you were able*. — ἔφη, *said* "Yes." — ἔγνω, *came to know, had ascertained, saw*. — μεταμέλει σοι: in the dir. form, *μεταμέλει μοι* (G. 184, 2, N. 1). — ὁμο-λογέω: der.?

8. ἀδικηθεῖς (G. 277, 2), though pass., has τί as cogn. accus. (G. 159;

197, 1, N. 2). So, below, οὐδὲν ἀδικηθεῖς, and οὐδὲν ἀδικούμενος in § 7. — ἐπιβουλῶν (G. 280, N. 1): cf. δῆλος ἦν ἀνιόμενος in i. 2. 11.

Page 22. — οὐδὲν ἀδικηθεῖς: either a direct quotation, or an indirect quotation with ἐπιβουλῶν . . . γέγονε understood. — περὶ ἐμέ: cf. περὶ ἡμᾶς, περὶ ἐκείνους in i. 4. 8. — γεγενῆσθαι (G. 246). — Ἥ γάρ, (I confess) *for in truth*, etc. — ἀν γέναιο (G. 226, 2). — ἀδελφεῖ (G. 186). — εἴτι (G. 241, 1⁹).

9. πρὸς ταῦτα, *in view of this, thereupon*. — πρῶτος, *the first*: what would πρῶτον mean? — ἀπόφηναι: voice? Distinguish from ἀποφῆναι and ἀποφῆναι. — ὃ τι σοι δοκεῖ: indir. quest. depending on the idea of *declare* in ἀποφῆναι γνῶμην. — τοῦτον: expressed three times, contemptuously. — ἐκποδῶν ποιέσθαι, *to put out of the way*. — ὡς δέη, ᾗ: final (G. 216). — ἡμῖν, i. e. to you and me, said arrogantly. Why dat.? — τὸ κατὰ τοῦτον εἶναι, *as far as this fellow is concerned* (G. 268, N.). — τοὺς . . . τουτούς, *these (with a gesture) who are your friends of their own free will*, lit. *these your volunteer friends* (ἐθελοντάς, noun, not ἐθελοντας). — εὐ ποιεῖν: cf. κακῶς ποιεῖς in § 7.

10. ἐφη, i. e. Clearchus, when the trial was over. — ἔλαβον . . . Ὀρόνταν, *took Orontas by the girdle* (G. 171, 1, N.). — ἐπὶ θανάτῳ, *as a sign that he was capitally condemned*, but, below, ἐπὶ θάνατον, with a verb of motion, *to execution*. — καί, *even*. — οἷς προσετάχθη, *to whom it was appointed*, sc. ἐξάγειν. — προσεκύνησαν, *προσεκύνησαν*: why a change of tense? προσεκύνην in application to Orientals means *to prostrate one's self*. — καίπερ εἰδότες, *although they knew* (G. 277, N. 1²). — ἀγοῖτο: why opt.?

11. σκηπτούχων: der.? Der. of σκῆπτρον? — οὔτε οὐδεῖς: emphatic neg. (G. 283, 8²). So οὐδὲ οὐδεῖς, following. — ὅπως (how) ἀπέθανεν: perhaps he was buried alive; see Her. vii. 114, where the historian states that this was a Persian custom. — εἰδώς, *from his own knowledge*. — ἄλλοι ἄλλως, *some in one way, others in another*.

CHAPTER VII.

SYNOPSIS: Cyrus proceeds through Babylonia, and at the end of the third day's march reviews his troops (1). He receives information respecting the King's army, and assembles his Greek officers for consultation (2). He exhorts them to display their zeal in his service (3), describes the manner of a Persian onset, and promises to reward them magnificently in case of victory (4). Gaulites says there are doubts as to the sincerity of Cyrus and his ability to fulfil his promises (5), whereupon the latter reviews the extent of country he hopes to conquer and promises a crown to each Greek (6, 7). The Greeks are much encouraged by these assurances (8). Cyrus expresses a decided opinion that his brother will not refuse to engage with him (9). The Greeks and barbarians are numbered (10), and some account is given of the King's forces (11-13). Cyrus advances a day's march further, and at midday comes to a deep trench dug by the King, beyond which he succeeds in making his way (14-16). The King does not come to an engagement, and traces of his retreat are observed (17). Cyrus rewards the soothsayer Silanus (18), and, concluding that the King has given up the intention of fighting, proceeds with less caution (19, 20).

1. Ἐντεῦθεν: probably from near Pylae (i. 5. 5). See i. 6. 1, and note. — μέσας νύκτας, *midnight*, pl. with reference to the various watches (φυλακαί) into which the night was divided. — ἰδὼκα, *he thought*. See lexicon, δοκέω. — εἰς . . . ἡμέ, *at daybreak* (G. 42, 2, N.); εἰς with reference to the time when the dawn shall have been *reached* (W. 62, III. 1, β). — μαχομένον: future (G. 277, 3). — κέρως: form and case? See G. 56, 2; 171, 3. — τοῦ εὐνύμου, i. e. of the Greeks, who were next the river. Cyrus drew up (διέταξε, *disposuit*) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

2. ἡμέρα: case (G. 186). — αὐτό-μολοι: αὐτός and μολ-, *go*; cf. ἔμολον, 2 aorist of βλάσκω. See also G. 131, 1.

Page 23. — πῶς ἂν . . . ποιοίτο, *how* (G. 282, 1) *he should make the fight*, i. e. if there should be one (G. 226, 2). — παρήγει . . . τοιάδε, *exhorted and encouraged them as follows* (G. 148, N. 1).

3. ἀνθρώπων: with ἀπορῶν (G. 172, 1), *not because in want of barbarians*. He adds ἀνθρώπων contemptuously to βαρβάρων, but calls the Greeks ἄνδρες. See note on § 4. — ἀμείνους καὶ κρείττους, *braver and mightier* (der. from κράτος). — διὰ τοῦτο: takes up νομίζω, *because I thought*, . . . *on this account*. — προσ-ἔλαβον: force of the prep.? — ὅπως ἔσεσθε: sc. σκοπεῖτε (G. 217, N. 4, ex.). — ἣς . . . ἣς, *which* (G. 153) *you possess* (see κτάομαι) *and on account of which* (G. 173, 1), etc. — ἴστε: see οἶδα. — ἑλοίμην ἂν: prot. not expressed (G. 226, 2). — ἀνθ' ὧν . . . πάντων, *in preference to all that* (G. 154, N.) *I have*. The Persian government was an absolute despotism, and regarded all in dependence upon the King as his slaves. In i. 9. 29, Cyrus is called the δοῦλος of Artaxerxes. — πολλαπλασίον: a multiplicative in πλάσιος, derived from πολύς. Cf. δι-πλάσιος, *twice* (δύς) *as many*, etc.

4. ὅπως . . . εἰδῆτε (see οἶδα): not object clause, as above (ὅπως ἔσεσθε), but final (G. 216, 1). — εἰς οἷον . . . ἀγῶνα, *into what sort of a struggle you are going*; indir. quest. (G. 282, 1). Cf. below, οἷους γνῶσεσθε ἀνθρώπους. — τὸ πλήθος: sc. ἐστί. — ἐπείσιν (G. 200, N. 3²). — ταῦτα, i. e. their numbers and outcry. — τᾶλλα . . . ἀνθρώπους, *as to all else, I feel* (lit. *seem to myself to be*) *even ashamed* (when I think) *what sort of men* (ἀνθρώπους with emphasized contempt at the end of the sentence) *you will find those in our country are* (G. 280). — ἡμῖν is the ethical dat. (G. 184, 3, N. 5). — ὑμῶν δὲ . . . γενομένων, *but since you are* (G. 277, 2) *men* (emphatic), *and if you shall prove yourselves* (= εἰάν γένησθε, G. 277, 4) *of good courage*. With ἀνδρῶν and ἀνθρώπους here cf. what Herod. (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ μὲν ἀνθρωποὶ εἰν, ὀλίγοι δὲ ἄνδρες. — ὑμῶν τὸν βουλόμενον, *whoever of you* (G. 168) *shall wish* (G. 276, 2). — τοῖς οἰκοῖ, *his friends at home* (masc.); but, just following, τῶν οἰκοῖ (neut.), *things at home*. τοῖς οἰκοῖ is a dative of the agent with the verbal ἡγλωττός; this is the regular construction with the verbal in -τός (G. 188, 3 and 4).

5. πιστὸς δὲ Κῦρῃ, *in the confidence of Cyrus*. It was probably in the direction of Cyrus that Gaulites spoke. — καὶ μὴν: lit. *and in truth*; free Eng., *but yet*. — διὰ . . . προσώντος, *on account of your being* (G. 262, 1)

at such (a critical point) of the danger that is approaching. *κινδύνου* limits *τοιοῦτω* (G. 168), but *προσιόντος* is still causal (G. 277, 2), the thought being, *you promise, etc., because the danger is approaching*. — *ἂν εὖ γίνηται* τι: a purposely vague ref. to his present undertaking. — *μενήσεσθαι* (fut. perf.), serving as simple future to *μένειν* (G. 200, N. 6). — *ἐνιοι δέ*: sc. *φασί*. — *οὐδ' εἰ . . . δύνασθαι ἂν* (G. 211), *not even if, etc., would you be able* (G. 246; 224). — *μενήῃς*: formed without connecting-vowel (cf. G. 127, 3), *μενή-μεν, μενήμεν, μενή-ιο, μενήῃς*, etc. The common forms would be *μενώμεν, μενώοις*, etc.

6. *ἔστι* (G. 28, N. 1, end) *πρὸς μεσημβρίαν*, *is (extends) towards the south*. *ἡμῖν* is a dat. of advantage (G. 184, 3). Derivation of *μεσημβρία*? — *μέχρι οὗ*, *to the point at which (down to where)*, neut. relative with prep. (W. 62, I. N.): in full *μέχρι τοῦτου τοῦ τόπου ἐν ᾧ*. — *τὰ . . . πάντα*, *but all between these (limits)*: cf. *τὸ μέσον τῶν τεχνῶν* in i. 4. 4.

7. *τοῦτων*: with *ἐγκρατεῖς* (G. 180, 1). — *μὴ οὐκ ἔχω δ τι δῶ* (indirect question, G. 244), *that I shall not* (G. 215, N. 1) *know* (lit. *shall not have*) *what to give*; the direct form for *δ τι δῶ* would be *τί δῶ*; *what shall I give?* (G. 256). So *οὐκ ἔχω δ τι εἶπω* (or *τί εἶπω*), *non habeo quod (or quid) dicam*. Here *οὐκ ἔχω* is nearly equivalent to *ἀπορῶ*, *to be at a loss*, and the indirect question in *δ τι δῶ*, etc. is plain. But the analogy of the familiar expression *οὐκ ἔχω δ τι δῶ*, *I have nothing to give* (in which the interrogative and relative constructions are sometimes hard to distinguish), gave rise occasionally to the corresponding expression *ἔχω δ τι δῶ*, *I have something to give*, in which the relative character greatly preponderates; and here we have (below) *ἔχω ἱκανοὺς οἷς δῶ*, *I have enough to give to*, where the construction is purely relative. See *Moods and Tenses*, § 65, I, N. 3 (a). — *ἂν εὖ γίνηται* (sc. *τὰ πράγματα*). — *στέφανον*: not, of course, as a badge of sovereignty, but as a mark of distinguished military service, like the medals and crosses of to-day. A crown was often bestowed in this way as a reward of merit among the Greeks.

Page 24. — 8. *ἦσαν*, i. e. the generals and captains. Cf. § 2. — *σφίσιν*: indirect reflexive (G. 144, 2). — *ἐμπιπλὰς τὴν γνώμην*, *satisfying the mind*.

9. *παρεκελεύοντο . . . τάττεσθαι*: had Cyrus followed this advice, the whole course of Persian history might have been changed. — *μάχεσθαι*, i. e. in person. — *ἐαυτῶν*: with *δπισθεν* (G. 182, 2). — *γάρ*: with ref. to an unexpressed statement: (all this advice is unnecessary) or (there is no real danger) *for do you think, Cyrus, etc.* We should say, *What! do you think, etc.* — *Νῆ Δία* (G. 163), *Yes, by Zeus (he will fight)*, sc. *μαχεῖται*. — *ἐμὸς ἀδελφός*, *a brother of mine*: *ὁ ἐμὸς ἀδελφός* would be *my brother*. — *ταῦτα*: with a gesture.

10. *ἐν τῇ ἑξοπλισίᾳ*, *under arms, in procinctu*. — *εὑρέτο*, *was found to be*. — *ἀσπίς . . . τετρακοσία*, 10,400 *shield*, just as we say “a thousand horse.” — The sum total here given cannot be made to tally with the numbers previously given separately; and it is unsatisfactory to speculate on the causes of the discrepancy.

11. ἑκατὸν καὶ ἑκοσι μυριάδες: probably overstated. Ctesias, the King's private physician (mentioned in i. 8. 26), gave the number as 400,000. — ἄλλοι, besides. Cf. i. 5. 5. — αὖ, moreover.

12. τοῦ: with στρατεύματος. — ἄρχοντες . . . ἡγεμόνες: notice καὶ before both the last two titles, while the proper names below have no conjunction. These are both common forms in Greek, while in English we generally use *and* only before the last noun in such a series. — μάχης: after ὑστέρησε (der. from ὑστερος) implying comparison (G. 175, 2). — ἡμέραις (G. 188, 2).

13. οἱ . . . βασιλῆως, those who had deserted from the ranks of (lit. out of) the enemy from (the side of) the great King, etc. τῶν πολεμίων, at the end of the section, depends on οἱ (G. 168). The number of prepositional phrases in this short section is worthy of note. — ταῦτά: distinguish carefully from ταῦτα above.

14. συντεταγμένῳ τῷ στρατεύματι: the noun is a dat. of accompaniment (G. 188, 5), and the part. expresses the attendant circumstance (G. 277, 6). This force of the part. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, συντεταγμένου τοῦ στρατεύματος.

Page 25. — μέσον (G. 142, 4, N. 4). — τάφρος: the word in itself signifies an artificial ditch (cf. θάπτω, τάφος), but this idea is emphasized by ὀρυκτῇ. — ὀργυαί: in apposition to τάφρος, where we should expect rather ὀργυῶν (G. 167, 5). Cf. ποδῶν at the end of § 15. The ὀργυά, the length of the outstretched arms (ὀρέγω, to stretch out), measured about a fathom (6 feet) and was equal to four πήχεις.

15. παρετάτο (G. 109, 3, with N. 1). — ἐπὶ, upon, over, to the length of. — τοῦ τείχους: see note on ii. 4. 12. The ditch was dug northward, obliquely (not at right angles, like the wall) to the Euphrates, which here runs about S. E. — διώρυχες: sc. εἰσὶ. Derivation of δι-ᾠρυξ? — ῥέουσai, which flow (G. 276, 1). — ῥέουσai, πλεῖ (G. 123, N. 1). — σιτ-αγωγά: derivation? See also G. 131, 1. — διαλείπουσι, are distant (from one another), lit. leave an interval. — ποταμοῦ, τάφρου (G. 182, 2). — Why the ditch had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made with reference to this is, that Cyrus had surprised the King by his rapid marching, and that the latter had in consequence abandoned the work in alarm when almost completed.

16. προσελαύνοντα (G. 280). — παρήλθε καὶ ἐγένοντο: the point of view shifts; Cyrus being prominent as subject of παρήλθε, and the whole army as subject of ἐγένοντο.

17. μὲν: see τῇ δὲ τρίτῃ in § 20. — ἦσαν: plural, perhaps, because two kinds of tracks are mentioned.

18. Ἀμβρακιῶτην: force of suffix? See W. 54, 4, 10, β. — μάντιν: der.? — δαρεικοῦς: the στατήρ Δαρεικός, commonly called Δαρεικός, was a Persian gold coin, containing about 125.5 grains of gold. It would, therefore, now be worth about \$5.40 in our gold (\$1.00 having 23.22 grains). Here Cyrus pays a bet of 10 talents (60,000 drachmas) with 3000 Darics, which shows that the Daric was worth 20 drachmas, or \$3.60 in silver. The difference in these two results comes from the change in the proportional values of

gold and silver. In antiquity the proportion was about 10 : 1; now it is about 16 : 1. As the Daric was a gold coin, of course the former value (about \$5.40) is the correct one. The Daric is commonly supposed to have derived its name from Darius, the father of Xerxes. In the same way we have *Napoleon*, *Louis d'or*, etc., as names of coins. — ἀπ' ἐκείνης, i. e. *before that (day)*. — ὅτι τῇ . . . εἶπεν: causal (G. 250). — ἡμερῶν (G. 179, 1). Cf. ἡμέρα, above (G. 189), and σταθμόν, § 14 (G. 161). — Οὐκ . . . μαχεῖται, *he will not fight then at all* (lit. *hereafter*); see οὐκ ἔτι in lexicon. — οὐ: οὐ rather than μη μαχεῖται (G. 219, 3²), because he is consciously repeating the statement of Silānus (G. 223, N. 1). — ἀληθείης, *shall prove to be speaking the truth*; the future apodosis is in δῶσαν or δοῦναι understood with ἐπισχνοῦμαι. — παρήλθον: see note on i. 1. 3.

19. ἐκώλυε: attempted action. — ἔδοξε: personal. — ἀπεγνοῦναι τοῦ μάχεσθαι, *to have abandoned the idea of fighting* (G. 262, 2; 174). — τῇ ὑστεραίᾳ: sc. ἡμέρᾳ. — ὥστε ἐπορεύετο (G. 237). — ἡμελημένως: adverb formed from the perfect passive participle of ἡμελεῖν.

20. καθήμενος, ἔχων: manner (G. 277, 2). — αὐτῷ: a dative of disadvantage, but στρατιώταις, just below, one of advantage (G. 184, 3).

CHAPTER VIII.

SYNOPSIS: Near the station where he intends to halt for breakfast, Cyrus is met by Pategyas riding at full speed, who calls out that the King and his army are approaching (1). Great confusion ensues (2), and Cyrus gives orders for all to arm and fall into line (3). They begin to form as quickly as possible (4, 5), and Cyrus stations himself at their centre (6, 7). The enemy approach slowly and in silence, prepared for battle (8-11). Cyrus calls to Clearchus to attack the centre where the King is, but he is unwilling to do so (12, 13). The King's army continues to advance, the Greek force being not yet completely in line. Cyrus surveys both armies, and tells Xenophon, who rides up to him, to announce that the sacrifices are favorable (14, 15). The watchword is passed along the ranks of the Greeks, and then they advance chanting the paean (16, 17). They begin to move more and more rapidly, raising a shout to the God of War, at which the barbarians on the right of the King's army give way and take flight (18-20). Cyrus is pleased at the sight, but does not join in the pursuit. He directs his attention towards the King, who is beyond his extreme left, and then, in fear that he may be encircled, moves directly upon him, putting to rout the troops in front (21-24). He attacks the King in person and wounds him, but is himself struck with a javelin and killed. Artapātes dies upon his body (25-29).

1. ἦν (G. 134, N. 1 c). — ἀγορὰν πλήθουσιν, *the time of full market*, i. e. from nine or ten o'clock in the morning until noon. Four parts of the day were designated, πρὸ (ii. 2. 1), ἀγορὰ πλήθουσα, μέσον ἡμέρας (§ 8), and δεῶν (§ 8).

Page 26. — σταθμός: here *halting-place*. Cf. note on σταθμούς, i. 2. 5. — ἡμέλλε, i. e. Cyrus. For ἡμέλλε καταλείν, expressing past intention, see G. 98, 3; *Moods and Tenses*, § 25, 2, N. 2. — καταλείν, *to halt* (i. e.

for breakfast), lit. *to unyoke, to loose the horses*. Cf. *καταλύσμεν ἵππους*, *Odys.* iv. 28; and *καταλείπει παρ' ἑμοί*, *he lodges at my house*. — *προφαίνεται* . . . *κράτος*, *comes into view in front, riding at the top of his speed* (lit. *up to his might*). — *ἰδρύνει τῷ ἵππῳ* (G. 188, 5), *with his horse in a sweat*: the part. expresses attendant circumstance (G. 277, 6). Cf. *συντεταγμένῳ τῷ στρατεύματι* in i. 7. 14, and note. — *ὡς εἰς μάχην*, *apparently for battle*.

2. *αὐτίκα*: construe with *ἐπιπνεύσασθαι*; put first for emphasis. — *καὶ πάντες δέ*, *and all too*, i. e. Persians as well as Greeks (cf. i. 1. 2, and note). — *σφίσιν* (G. 144, 2). — *ἐπιπνεύσασθαι*, i. e. the King (G. 260, 2).

3. Note in the first two lines the repeated use of the article as a possessive pronoun (G. 141, n. 2). — *τὰ παλτά*: each Persian horseman carried two javelins into battle. Cf. i. 5. 15.

4. *τὰ δεξιὰ τοῦ κέρατος*, *the right* (sc. *μέρη, parts*) *of the wing*. *κέρα* here must mean the right wing, *τὸ Ἑλληνικόν*, of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in *ἐν τῷ δεξιῷ* and *ἐν τῷ ἐσώνυμῳ* (§ 5). But below, *τὸ ἐσώνυμον κέρα* *τοῦ Ἑλληνικοῦ* means *the left wing* of this same Greek division (or *κέρα*). — *πρός*, *in front of, near*. — *ἐχόμενος*, *next to*, lit. *holding on to*, sc. *Κλεάρχου* (G. 199, n. 3; 171, 1). Cf. *ἐχόμενοι τούτων* in § 9.

5. *τοῦ βαρβαρικοῦ*: part. gen. with *ἵπποις* (G. 168). — *εἰς*: cf. i. 2. 3, and note. — *ἔστησαν*, *took their position*. The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

6. *Κύρος . . . ὤπλισμένοι* (sc. *ἔστησαν*), i. e. *stood armed*. — *δσον*, (*so much*) *as = about*. Cf. note on *εἰς* in i. 2. 3. — *θώρακι μὲν αὐτοὶ . . . Κύρου*, (*the men*) *themselves on their part (μὲν) with breastplates, cuisses (thigh-pieces), and helmets — all except Cyrus*. The exception refers only to *κράνεα*, as appears from the following *Κύρος δέ, κ. τ. λ. οἱ δ' ἵπποι* (in § 7) corresponds to *θώρακι μὲν αὐτοὶ*. *Κύρου*: case (W. 62, I. n.). — *ψιλήν . . . κεφαλὴν*, *with his head unprotected* (G. 138, Rem.). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.

7. Notice the derivation of *προ-μετ-ωπίδια* and *προ-στερνίδια*. — *μαχαίρας*: difference between the *μάχαιρα* and *εἶφος*?

8. Cf. the beginning of this section with that of § 1. — *ἤνικα . . . ἐγγίγντο*, *but when it began to be* (lit. *was becoming*) *afternoon*. Cf. note on § 1. The battle was fought between this time and dark. — *ἐφάνη*, *there was seen*. — *κοι-ορτός*: der.? — *χρόνῳ . . . πολὺ*, *but some time* (G. 188, 2) *later* (*the dust appeared*) *just like a sort of blackness in the plain for a great distance* (ἐπὶ πολὺ). — *χαλκὸς τις ἥστραπτε*, *here and there (τις) their bronze armor began to flash*.

9. *λευκο-θώρακες*: probably of linen; cf. *λινοθώραξ*, *II.* ii. 539.

Page 27. — *ἐχόμενοι τούτων*: cf. note on *ἐχόμενος* in § 4. — *κατὰ ἔθνη*, *nation by nation* (W. 62, IV. 2, 2, γ). — *ἐκαστον τὸ ἔθνος*: in appos. to *οὗτοι*, but attracting *ἐπορεύετο* into an agreement with it: *but these were all proceeding* (normally *ἐπορεύοντο*) *nation by nation, each nation in the form of a solid square*.

10. ἄρματα: sc. ἦν. — καλούμενα: cf. note on καλούμενη in i. 2. 13. — ἐκ τῶν ἀξόνων: inserted into the projecting extremity of the axle and stationary. — εἰς πλάγιον, *sideways*. — βλέποντα, *pointing*. — ὡς διακόπτειν: result (G. 266, N. 1). — ὅτῳ (i. e. φῖνι, G. 86). — ἐντυγχάνουσιν (G. 248, 2). — ἡ δὲ γνώμη ἦν ὡς . . . ἐλόντα (see ἐλαύνω), κ. τ. λ., *and they were designed to drive, etc.*; the partic. are nomin., as if γνώμην εἶχεν had preceded, and ὡς is used (G. 277, N. 2) as if the chariots themselves had the design. The covinni, or scythe-chariots of the ancient Britons, are well known.

11. δ μέντοι, *what however*, taken up in τοῦτο, two lines below. — καλέσας . . . Ἕλλησι: we might have had (cf. i. 7. 18) καλέσας τοὺς Ἕλληνας παρεκελεύετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — ἐψεύσθη τοῦτο, *in this* (G. 160, 1) *he was mistaken*. — κραυγῇ: manner: so σιγῇ, ἥσυχῇ. — σιγῇ ὡς ἀνυστόν, *with as little noise as possible*; in full ὡς ἀνυστόν ἦν προσέναι σιγῇ: see note on ἡ δυνατόν μάλιστα in i. 3. 15. — ἐν ἰσῳ, *with even step*, sc. βήματι: cf. ὁμαλῶς in § 14.

12. αὐτός, i. e. attended *only* by Pigres and the few others mentioned. — ἀγειν: obj. inf. not in indirect disc., following ἔβρα as it would ἐκέλευε (G. 260, 1). — τὸ τῶν πολεμίων (G. 142, 2). — ὅτι εἶη: causal (G. 250, N.). — κἂν (καὶ ἂν) νυκῶμεν (G. 223). The apod. πεποιήται, though a perf. in form, refers vividly to the fut. (G. 200, N. 7), *our whole work is (will be) done*. — ἡμῖν (G. 197, 2^h).

13. ὁρᾶν τὸ μέσον στῖφος, *though he saw the compact body at the centre* (στῖφος from στῖβω, *to tread*), i. e. the 6000 cavalry mentioned in i. 7. 11. ἀκούων is also concessive (G. 277, 5). — Κῆρον: gen. of source (G. 171, 2, N. 1). The clause ἔξω ὄντα (G. 280) . . . βασιλεία constitutes the obj. acc. — τοῦ εὐωνόμου: with ἔξω (G. 182, 2). — τοσοῦτον . . . ἔξω ἦν: parenth. — πλήθει, *in numbers* (G. 188, 1, N. 1). — ἀλλ' ὅμως, *but still*, resuming after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — μὴ κυκλοδεῖη, *that he might be encircled* (der. from κύκλος; cf. Eng. *cycle*). Why opt.? — ὅτι αὐτῷ . . . ἔχοι: he said ἐμοὶ μέλει (G. 184, 2, N. 1, the clause that follows being the object gen.) ὅπως καλῶς ἔχη (G. 217, N. 1). — If Clearchus had been less cautious and obeyed orders, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus: ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν.

14. τὸ βαρβαρικὸν στράτευμα: the King's army. — ὁμαλῶς: cf. ἐν ἰσῳ in § 11, and note. — συνετάττετο . . . προσιόντων, *was forming its line from those still coming up*. — οὐ πᾶν πρὸς, *by no means near, at some distance from*. — πρὸς αὐτῷ τῷ στρατεύματι means *near the army itself*, αὐτῷ strengthening the idea of nearness. — ἐκατέρωστε (with ἀποβλέπων): cf. ἐκατέρωθεν in § 13, and see G. 61. — κατεβέβατο, *took a survey*: ὁρᾶω, *to see* in general; βλέπω, *to turn the eyes, look*; θεόμαι, *to gaze at*.

15. Ξενοφῶν: the first mention of Xenophon in the *Anabasis*. — ὡς συναντήσαι: purpose (G. 266, N. 1). — εἴ τι παραγγέλλοι, *whether* (G. 282, 4) *he had any commands* (G. 243). — ἐπιστήσας (sc. τὸν ἵππον), *pulling up*.

Page 28. — ἱερά, *omens from inspecting the inwards of the victims*; σφάγια, *omens from the acts and movements of the victims*.

16. λέγων, *while saying* (G. 277; 1). — τίς . . . εἴη, *what the noise was* (G. 243); but two lines below, δ τι εἴη, κ. τ. λ. (G. 149, 2^a). — ὁ Κλέαρχος: Clearchus had ridden up in the mean time; some MSS. have Ξενοφών. — σύνθημα, *a thing agreed upon (συν-τίθημι), watchword.* — παρέχεται: what might have been the mood? Cf. παραγγέλλει and εἴη, below. — δεύτερον: the watchword passed first down the line from man to man, and then back again to make sure that it was understood. — καὶ δε, *and he*, i. e. Cyrus (G. 151, N. 3^a). — τίς παραγγέλλει, i. e. *who was giving it out without his approval.*

17. Ἄλλὰ . . . ἴστω, *well, I accept it* (the password), *and let it be this.* Ἄλλὰ marks the opposition between his present concession and preceding surprise. — καὶ οὐκέτι . . . ἀλλήλων, i. e. *the two lines were now less than three or four stades (G. 161) apart.* — διεχέτην τὰ φάλαγγι (G. 33, 1; 78, N. 2). — ἐπαιάνιζον, *began to sing the paean*, as an omen of victory. — προήρχοντο, *began first* (πρό), i. e. *before the enemy.* — ἀντίοι (G. 138, N. 8; 185).

18. ὡς δὲ . . . φάλαγγος, *but when, as they* (sc. αὐτῶν) *proceeded, a part* (sc. μέρος with τι) *of the phalanx (G. 168) surged forward* (beyond the rest), *lit. billowed out* (κύμα, *a wave*), etc. — δρόμῳ θείν, *to go on the run, double quick* (dat. of manner). — οἰόντες . . . ἐλαλίζουσι, *just as they raise the war-cry to Enyalíus (Ares): ἐλαλίζω, to shout ἐλαλέν.* — καὶ πάντες δέ: cf. § 2 and note. — φόβον . . . ἵπποις (G. 277, 6), *thereby frightening* (lit. *causing fright among*) the horses (G. 184, 3).

19. πρὶν δὲ . . . ἐκκνεῖσθαι: lit. *before an arrow reached them*, i. e. *before the Greeks got within bowshot of them* (G. 274). — κατὰ κράτος: cf. ἀνὰ κράτος in § 1. — θείν δρόμῳ: here involving the idea of confusion and disorder (cf. § 18).

20. τὰ δ' ἄρματα, i. e. *of the enemy.* — τὰ μὲν, τὰ δέ: in partitive apposition to ἄρματα (G. 137, N. 2). — ἡνιόχων (G. 180, 1): derived from ἡνία, *a rein*, and ἔχω. — ἐπεὶ προΐδουεν, διόσταντο, *stood apart (separated), whenever they saw them in front of them* (G. 233). — ἔστι δ' ὅστις: we should expect rather ἦν δέ τις δε. Cf. the expressions in G. 152, N. 2, and ἦν οὐς in i. 5. 7, with note. — κατελήφθη ἐκπλαγείς, *was caught* (i. e. by not getting out of the way of a chariot) *in his consternation.* — ἵπποδρόμῳ: derivation? — καὶ . . . ἔφασαν, *and yet, in fact* (καὶ μέντοι), *they said that not even he suffered any harm* (οὐδέν, G. 159, N. 2). — οὐδὲ . . . δέ: the negative expression corresponding to καὶ . . . δέ. Cf. i. 1. 2, and note. — οὐδ' οὐδεὶς οὐδέν: emphatic negation (G. 283, 8^a). So just preceding οὐδὲν οὐδέ. — τις, *probably, a single man.*

21. ὁρῶν, *when he saw.* — νικῶντας, διώκοντας: pred. participles in indirect discourse (G. 280). — τὸ καθ' αὐτούς: sc. πλήθος or στρατεύμα. — ἡδόμενος, *although he was pleased.* — οὐδ' ὥς (G. 29, N.), *not even then* (under these circumstances). — ἐξήχθη, *was led on, tempted* (ἐξάγω). — συνεσπειραμένην: cf. note on ἐκκεκαλυμμένης in i. 2. 16: σπειράομαι, *to be coiled up, from σπείρα* (cf. Eng. *spiral*). — ποιήσει, *would do*, might have been ποιήσοι (G. 243). — ᾔδει αὐτὸν ὅτι ἔχει, *knew him that he had*, i. e. *knew that*

he had. Cf. i. 6. 5, and note. The thought could be expressed also in this way, ἦδη αὐτὸν ἔχοντα, but not αὐτὸν ἔχων (G. 280, and N. 3).

Page 29. — 22. τὸ αὐτῶν (G. 142, 2; 167, 1). — ἡγοῦνται, *command*, i. e. they always hold this position in commanding their armies. — οὕτω, *thus*, takes up the idea of μέσον ἔχοντες τὸ αὐτῶν, and is itself further defined by ἦν ἡ . . . ἐκατέρωθεν, *thus, viz. if part of their force is on either side of them*: οὕτω has besides a conditional force on αἰσθάνεσθαι ἄν. — ἐν ἀσφαλεστάτῃ: sc. τόπῳ. — εἶναι (G. 260, 2) is apod. to the general cond. ἦν ἡ (G. 225). — ἡ ἰσχυρὸς αὐτῶν (G. 142, 4, N. 3). — εἰ χρήζοιεν . . . ἄν αἰσθάνεσθαι (G. 246; 247, N. 3): cf. also G. 225, N. 2. — ἡμίση χρόνῳ: more commonly ἐν ἡμίση χρόνῳ (G. 189, N.²).

23. δὴ τότε . . . ὅμως, i. e. *the King accordingly (δὴ) on this occasion held* (G. 277, 5) *the centre, but still, etc.* — ἐκ τοῦ ἀντίου (sc. μέρους), *from the opposite side*. — αὐτοῦ: with ἔμπροσθεν (G. 182, 2). — ἐπὶ ἐκαμπτεν . . . κύκλωσιν, *wheeled round* (lit. *against*), *as if to encircle them*. By this movement the King's left, from being at right angles to the river, came to face it. — κύκλωσιν (W. 54, 4, 3, β).

24. μὴ κατακόψῃ (G. 216, 2; 201, end). — ἐλαύνει ἀντίος, *advances against him* (G. 138, N. 7). — τοὺς ἐξακισχίλους: identical with τοὺς πρὸ βασιλῆως τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — αὐτὸς τῇ ἑαυτοῦ χειρὶ, *himself with his own hand*.

25. τροπή, *the turning of an enemy, rout* (W. 54, 4, 1, β). — εἰς τὸ διώκειν, *in pursuit* (G. 262, 1). — πλὴν: here a conj. Cf. its use as a prep. in i. 2. 1. — σχεδὸν . . . καλούμενοι, *chiefly his so-called* (cf. note on i. 2. 13) *table-companions*.

26. τὸ ἀμφ' ἐκείνον στῖφος: the King's ὁμοτράπεζοι, probably, in turn, who, now that the 6,000 had fled, formed a crowd (στῖφος) about him for his protection. — ἡνέσχετο: double augm. (G. 105, 1, N. 3). — καὶ ἰᾶσθαι . . . φησι, *and he says that he himself healed* (he said ἰώμην, G. 203, N. 1) *the wound* (W. 54, 4, 4, α). The pres. inf. can be used for the imperf. only when something in the sentence or in the context makes it plain that this is the case: here (as often) the well-known time of the event makes the meaning plain. (See examples in *Moods and Tenses*, § 15, 3.) We should expect here a relative sentence. The conjecture has been made, *ὅς καὶ ἰᾶσθαι*, κ. τ. λ., *who says also*, etc.

27. αὐτὸν, i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, *under the eye* (implying motion *towards* the eye). — μαχόμενοι . . . ἐκατέρου: the construction begun by these subjects is not finished, except so far as it is partially resumed in Κύρος δέ; but it breaks suddenly off in the indirect quest. *ὁπόσοι . . . ἀπέθνησκον*. — ἀπέθνησκον refers to several being killed at different times, whereas ἀπέθανε is used of Cyrus alone. — Κτησίας λέγει: we should say, *this I leave for Ctesias to tell*. — ἔκειντο, *lay dead, jacebant*.

28. ὁ πιστότατος θεράπων, *the attendant most in his confidence*. — πεπτωκότα: quoted after εἶδε (G. 280). — περιπεσεῖν αὐτῷ: lit. *to have fallen about him* (G. 187), i. e. so as to embrace him. Cf. Q. Curtius, viii. 11. 16: *super amici corpus procubuit*.

29. καὶ . . . Κύρῳ: construe in the Greek order. — ἐπιφάσαι αὐτὸν (Artapates) Κύρῳ (G. 187), *to slay him over Cyrus*, i. e. as a sacrifice. See ἐπιφάω in lexicon. — αὐτὸν ἐπιφάσασθαι: strongly reflexive, *slew himself by his own hand*, αὐτὸν being added to the verb already in the mid. Note the force of σπασάμενον (G. 199, 3). — εὐνοίαν, πιστότητα: substantives formed with suffixes expressing quality (W. 54, 4, 7, α and γ).

CHAPTER IX.

Biographical Sketch of Cyrus.

SYNOPSIS: Cyrus is agreed to have been the most worthy to reign of all Persians since Cyrus the Great (1). When a boy he excelled all others (2). The sons of Persian nobles are educated at the King's palace, and early learn to govern and obey (3, 4). Here Cyrus was remarkable for his modesty and obedience, as well as his love of horses and for learning warlike exercises (5). When older, he was fond of the chase (6). While satrap, he was careful to keep his promises (7); and cities, individuals, and even enemies had the greatest confidence in him (8). In his warfare with Tissaphernes all the cities, except Miletus, put themselves under his protection; and the inhabitants of Miletus feared him, because he showed by deeds and words that he would not desert the exiles whom they had banished (9, 10). He was always anxious to outdo those who did him either a kindness or an injury (11). A great number confided to his charge their property, cities, and persons (12). He was unsparing in his punishment of the criminal and unjust (13); but paid honor to warlike talents and bravery (14, 15), and rewarded those who loved justice (16). Foreign generals in his employ found it profitable to serve him well (17), for diligence was never unrewarded (18). Skilful and just managers of his lands were never deprived of their earnings (19). He was successful in attaching friends to himself, and ready to assist them in their own purposes (20, 21). He received and gave many presents, surpassed his friends in kind attentions, and was universally beloved (22–28): in proof of this no one deserted from him to the King (29). His virtues and his quickness in discerning the trustworthy are proved by the fact that, when he died, all his most intimate friends, except Ariaeus, fell fighting in his behalf (30, 31).

Page 30. — 1. μέν: without correlative. — οὕτως: what would ὥδε mean? — ἀνὴρ ὧν, *a man* (G. 137) *who was*, etc. — Περσῶν γενομένων (G. 168): the Persians meant are those of the royal line born (γενομένων) after the time of (μετά, W. 62, VI. 3, 3, β) Cyrus the Great. — βασιλικώτατος: note the suffix ῖκός (W. 55, 1, 2, α). — παρὰ: with the gen. of the agent in place of ὑπό (G. 197, 1, N. 1). — τῶν δοκούντων γενέσθαι, *those who are reputed to have become* (γενέσθαι, G. 260, 2). — ἐν πείρῃ Κύρου, i. e. *intimately acquainted with Cyrus*.

2. πρῶτον μέν: correl. to ἐπεὶ δέ in § 6, which marks the second period in his life, and to ἐπεὶ δέ in § 7, which marks the third. — ἔτι παῖς ὧν, *while* (G. 277, 1) *still a boy*. — ἐπαιδευέτο: derivation and suffix? See W. 55, 2.

3. ἐπὶ . . . θύραις: as we say, *at court*. — σωφροσύνην, *self-control*, der. from σώ-φρων (σῶς, σώος, and φρήν) with the suff. σύνη (W. 54, 4, 7, β). — καταμάθοι ἄν (G. 226, 2). — αἰσχρὸν . . . ἔστι (G. 28, N. 1, end): for the construction cf. ἦν ἰδεῖν . . . ἀνθρώπους in § 13, below, and οὐκ ἦν λαβεῖν in i. 5. 2. — οὐδὲν οὔτε . . . οὔτε (G. 283, 8²).

4. θεῶνται καὶ ἀκούουσι, *they see some* (sc. τινάς) *honored and hear of them* (G. 280). — εὐθὺς παῖδες ὄντες (G. 277, N. 1), *in their very boyhood*. — μανθάνουσιν ἄρχειν, *learn how to rule* (G. 280, N. 3²).

5. αἰδημονέστατος: put first for emphasis, displacing μέν: otherwise the order would be πρῶτον μέν αἰδημονέστατος. — ἰδοκεῖ εἶναι, *had the reputation of being*. — τοῖς τε . . . πείθεσθαι, *and of being more obedient to his elders than (were) even those inferior to himself in rank*. — φιλιππότατος (G. 138, N. 8) with ἰδοκεῖ εἶναι, but χρῆσθαι with ἰδοκεῖ alone. — ἐκρινον: *they* (i. e. men in general) *judged him*, etc. — ἔργων: with the two super. at the end of the sect. (G. 180, 2). — ἀκοντίσως: force of the suff. σις? — Give the derivation at length of αἰδήμων, ἡλικιώτης, ὑποδείης, φίλιππος, τοξική, ἀκόντισις, φιλομαθής, and μελετηρός.

6. ἡλικία (G. 184, 2). — μέντοι, *moreover*. So below at the end. — ἐπιφορομένην, *that rushed upon him* (G. 276, 1): ἄρκτος is *epicene* (G. 33, 2, N. 2). — οὐκ ἔτρεσεν, *was not afraid of, did not shrink from*. Cf. τρέω, τρέω, tremo, tremble. — συμπεσών: the idea is that of *grappling*, not of *falling to the ground*, with the bear. — τὰ μέν: cogn. acc. (G. 159, N. 2), *suffered somewhat, received some wounds*. Often a different word takes the place of the article in one part of the correlation ὁ μέν . . . ὁ δέ (G. 143, 1), as here τέλος δέ (G. 160, 2). — πολλοῖς: dat. of the agent with the verbal adj. μακαριστόν (from μακαρίζω, μάκαρ).

7. κατεπέμφθη: why κατά? — σατράπης, *as satrap*. See, with ref. to the facts here mentioned, i. 1. 2, and the prefatory note. — στρατηγὸς δέ καί: cf. with ref. to pos. καὶ στρατηγὸν δέ in i. 1. 2. — οἷς: dat. of indir. obj. after καθήκει (G. 184, 2). — πρῶτονμέν: weakly correlated by δέ in § 11. — ἐπέδειξεν αὐτὸν ὅτι, κ. τ. λ., *he showed himself, that he made, etc.*, emphatic attraction. Cf. note on τῶν βαρβάρων, i. 1. 5. — ὅτι . . . ποιοῖτο, *that he made it of the greatest importance, regarded it most important*; the direct form of the sent. being περὶ πλείστου ποιοῦμαι, ἔάν τῳ σπείσωμαι (G. 225) καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαί τι, μηδὲν ψεύδεσθαι (G. 247). — τῳ: what other form was possible? See G. 84. — σπένδομαι of *making a treaty* (by libations); συντίθεμαι of *entering into an agreement*; ὑποσχέομαι of *promising* in the common sense.

8. καὶ γάρ, *and (proof is at hand) for*. — σπεισάμενου, temporal. — μηδὲν ἂν παθεῖν, in direct form οὐδὲν ἂν πάθοιμι (G. 211; 226, 2): for the change of neg. see G. 242, 4.

Page 31. — 9. τοιγαροῦν, *therefore*. — ἰκοῦσαι (G. 138, N. 7). — Μιλησίων: we should expect Μιλήτου. — οὔτοι δέ . . . αὐτόν: a proof, drawn from an enemy, that Cyrus was to be trusted. — προέσθαι, *to abandon* (see προλήμι).

10. καὶ γάρ . . . ἔλεγεν, *for he both (καὶ . . . καὶ in correlation) showed repeatedly by what he did, and declared repeatedly, or, more freely, showed*

repeatedly both by word and deed. — *προῦτο* (G. 129, III., end). — *ἀπαξ* is once for all; but *ποτέ*, once on a time (§ 6), *some time, ever*. — *οὐδ' εἰ . . . γένοιτο*, not even if they should become still fewer, i. e. should be cut down in numbers by their misfortunes. — *ὅτι . . . πράξαν*: in direct form *οὐκ ἂν ποτε προοίμην*, *ἐπεὶ . . . ἐγενόμην*, *οὐδ' εἰ . . . γένοιτο . . . πράξαν* (G. 247, N. 2 and N. 3).

11. *φανερὸς δ' ἦν καὶ πειρώμενος*, but it was obvious also that he strove (G. 280, N. 1). — *εἰ ποιήσεν*: prot. to *πειρώμενος*. The fact made evident (i. e. the direct discourse) is *ἐάν τις . . . ποιήσῃ*, *πειρώμαι* (G. 225). For the two accusatives after *ποίησεν*, see G. 165. For the parallel construction at the end of the section, see G. 165, N. 1, and cf. § 10. — *ἐξέφερον*, reported. — *ὡς εὐχοίτο*: quoted (G. 243) after *εὐχὴν ἐξέφερον*, which involves the idea of *saying*. They said, *εὐχεται* (i. e. *he sometimes prays*) *ἤν ἔστ' ἂν νικᾷ* (G. 239, 2; 232, 3); the future apod. to *ἔστ' ἂν νικᾷ* is *ἤν*. For the change by quot. of the subj. *νικᾷ* to the opt., see G. 247. — *νικῶν ἀλξόμενος*, should outdo in returning like for like.

12. *καὶ γὰρ οὖν*: as in § 8. — *δῆ*: with the superlative, just as *μέγιστος* *δῆ* means *the very greatest*. The phrase *ἐν γὰρ ἀνδρὶ* also (*ἀνδρὶ* of course, is grammatically in app. to *αὐτῷ*) logically modifies the superl.; the number, i. e., was the very greatest in view, at least (*γὰρ*), of the fact that it was a single man (*ἐν ἀνδρὶ*) that was in question. — *τῶν ἐφ' ἡμῶν*, of the men of our time, part. gen. with *αὐτῷ*, but affected also by the superlative *πλείστοι*, as if it had been said *he was trusted most of all the men of our day*. For this meaning of *ἐπὶ*, see W. 62, VI. 2, 1, β. — *προσδοῖν*, to intrust. Cf. § 9.

13. *οὐ μὲν (= μὴν) δὴ οὐδέ*, nor yet now in truth. — *ἀφειδέστατα πάντων*, most unsparingly of all. — *ἦν ἰδεῖν*, it was possible to see, you might see. — *ποδῶν, χειρῶν, ὀφθαλμῶν*: why gen.? — *μηδὲν ἀδικοῦντι*, if in no respect (G. 159, N. 2) a wrong-doer (G. 277, 4). — *ὅ τι προχωροίη*, whatever it was to his advantage (G. 233) to have (sc. *ἔχειν*). For *ἤθελεν* (which might have been *ἠέλοι*), see G. 233, N. 1.

14. *μέντοι, however*. — *ὡμολόγητο*, he had been (and so was) acknowledged, pers. const. (cf. § 20). — *ἦν αὐτῷ πόλεμος*: principal sentence where we should expect a dependent one, such as *ὅντος ποτὲ αὐτῷ πολέμου*; for *πρῶτον μὲν*, notwithstanding its position, goes with *ἄρχοντας ἐποίει* and is correlated by *ἔπατα*. — *καὶ αὐτός*, even in person. — *ἰθὺλοντας*: cf. *ἰκοῦσθαι* in § 9, and note, and *ἰθελοντάς* in i. 6, 9, and note. — *ῆς κατεστρέφετο χάρας* (G. 154, N.).

15. *ὥστε . . . εἶναι*, so that (in his dominions) the good appeared (G. 266, 1) most prosperous, and the bad were deemed fit to be their slaves: *φαίνεσθαι* would regularly either stand within the clause with *μὲν* or else belong to both subjects. — *οἴοιτο*: for the mood cf. *προχωροίη* in § 13. — *αἰσθήσεσθαι*: quoted (G. 260, 2).

16. *γὰρ μὴν*, certainly at least, adding a case in the general testimony to the high character of Cyrus that could not be controverted; more simply, moreover. — *εἰς διαίσιον* (W. 54, 4, 7, β; 55, 1, 1): with *ἐπιδείκνυσθαι*,

to distinguish himself for uprightness. — *ἐὶ γένοιτο, ἐποιεῖτο* (G. 225). — *βουλόμενος*: quoted. Cf. *φανερὸς ἦν παρών* in § 11. — *περὶ παντὸς ἐποιεῖτο*: cf. *περὶ πλείστον ποιεῖτο* in § 7. — *τούτους*: pl. because of the distributive force of *τῆς* to which it refers. — *ἐκ τοῦ ἀδίκου*, by injustice (G. 139, 2).

Page 32. — 17. *δικαίως*, with fidelity. — *διεχειρίζετο*, were managed, lit. were had in hand. — *καὶ . . . ἐχρήσατο*, and he secured the services of (G. 200, N. 5*) *an army worthy of the name, justo exercitu*. — *ἐπλευσαν*: coming as mercenaries across the sea. — *ἐπεὶ ἔγνωσαν*, because they judged it, etc. (G. 250). — *παιδαρχεῖν* (G. 131, 2). — *τὸ κατὰ μῆνα κέρδος* is in the same construction as *παιδαρχεῖν*, the subject of εἶναι, which might have been *τὸ παιδ.* (G. 259 and N.). For *κατὰ μῆνα*, monthly, see W. 62, IV. 2, 2, γ.

18. *εἰ τίς γέ τι*: one proclitic, three enclitics. The proclitic takes the accent of *τῆς*; for the accent of the enclitics, see G. 28, N. 2. — *τίς γε*, any one (emphatically), no matter how insignificant. — *τι*: with *ὑπηρετήσαν*, did him (G. 184, 2) any (G. 159, N. 2) good service. With *ὑπηρετήσαν* cf. *γένοιτο* in § 16, and the ref., and also *ὀρέψῃ* in § 19. — *οὐδενί . . . προθυμίας*, he never let his (lit. any one's, G. 184, 3) zeal (W. 54, 4, 7, γ) go unrewarded. — *κράτιστοι δὴ*: cf. *πλείστοι δὴ* in § 12, and note. — *ὑπηρεταί*, supporters. — *Κύρῳ . . . γενέσθαι*, Cyrus was said to have had, lit. were said to have been (become) to Cyrus (poss. dat., G. 184, 4).

19. *τινὰ ὄντα*, that any one was (G. 280). So the two participles that follow. — *οἰκονόμον*, manager, Eng. *eco-nomist*. Note the derivation. — *ἐκ τοῦ δικαίου*, according to justice, or we may freely transl. *δεινὸν . . . δικαίου*, a skilful and just manager. — *ἵς ἀρχοί* is part of the conditional relative sentence (= *εἰ τίνος ἀρχοί*) and follows the construction of *ὀρέψῃ*. See *Moods and Tenses*, § 64, N. 2. — *χώρας* (G. 154). — *οὐδένα ἂν . . . ἀφ-ελετο*, he would never deprive (G. 206) him (lit. any one) of (his territory, sc. *χώραν*, and see G. 164). The *ἂν* belongs equally to *προσεδίδου* (G. 212, 4). This aorist with *ἂν*, since it expresses a customary action, is a natural apodosis to *εἰ ὀρέψῃ*. See again G. 225, and *Moods and Tenses*, § 51, Rem. — *ἐπέπατο* (see *πάσμαι*, to acquire): cf. the use of the perf. and plup. of *κτάσμαι* — *αἶ*, moreover. — *Κύρον* (G. 164). — *οὐ φθονῶν ἐφαίνετο ἀλλὰ παρών*, it was clear that he did not envy, but strove, etc. (G. 280).

20. *φίλους*: emphasized by position and the following particles; obj. of *θεραπεύειν*. — *δοῦος ποιήσαιο* (G. 233): the apodosis is *θεραπεύειν* (not *γενέσθαι*). This use of the optative, as also the corresponding one in conditional clauses not relative (G. 225), occurs repeatedly in this chapter and should be watched for. — *ὄντας*: cf. *ὄντα* in § 19. — *ἱκανοὺς συνεργοὺς δ τι τυγχάνοι*, competent co-workers in whatever he chanced, etc. — *δ τι τυγχάνοι* (= *εἰ τι τυγχάνοι*): see note on *ἵς ἀρχοί* in § 19. — *βουλόμενος*: cf. *παρών* in i. 1. 2, and note. — *πρός*, by (W. 62, VI. 6, 1, β, end). — *κράτιστος δὴ*: cf. § 12 and § 18. — *γενέσθαι*: in the dir. form *ἐγένετο* (G. 260, 2).

21. *αὐτὸ τοῦτο οὐπὲρ ἔνεκα*, κ. τ. λ., he tried to secure for his friends that very object for which he thought that he needed friends himself, — viz. that he might have co-workers, — he tried (I say) also on his own part to be a most

vigornus co-worker with his friends, etc. αὐτὸ τοῦτο would naturally have been the object of some verb like πράττειν after ἐπειράτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργὸς . . . εἶναι . . . ἐπιθυμούντα was substituted, to express the same idea more fully. Cf. ἀ . . . καλούσιν in iii. 5. 5.—τούτου: emphatic (G. 152).—δτου (i. e. οὔτινος, G. 84) is not gen. by assimilation, but gen. independently (G. 171, 2).—ἐπιθυμούντα: quoted after αἰσθάνοιτο (G. 280).

22. οἶμαι: by syncope for οἴομαι. The word is here parenthetic, like our *I think*.—εἰς γε ὦν ἀνὴρ: cf. ἐνὶ γε ἀνδρὶ in § 12, and note.—διὰ πολλά, for many reasons.—δι-εδίδου, distributed.—καὶ δτου: sc. πρὸς and the indef. antecedent of δτου.—δεόμενον: how is the part. to be construed? : 23. κόσμον: in app. to δοῦα (G. 137, N. 4).—ἢ . . . ἢ, either . . . or.—ὥς εἰς πόλεμον: the ὥς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. Cf. ὥς εἰς μάχην in i. 8. 1, and ὥς εἰς κύκλωσιν in i. 8. 23.—καλλ-ωπισμόν: der.?—καί, moreover, with the following sentence as a whole.—λέγαν: an imperfect infinitive with ἔφασαν (G. 203, N. 1): they said ἔλεγε, he used to say. Cf. ἐλέχθησαν γενέσθαι in § 18.—δύναιτο (G. 245); νομίζοι (G. 243). Cyrus said οὐκ ἂν δυνάμην . . . φίλους δὲ . . . νομίζω.

24. καὶ τὸ μὲν . . . ποιοῦντα, and his surpassing (G. 259, N.) his friends in conferring great (with emphasis) benefits, etc. τὰ μεγάλα is cognate acc. with εἰ ποιοῦντα, benefiting (G. 159, N. 2).—ἐπιμελεία: dative of respect (G. 188, 1, N. 1).—φίλων (G. 175, 2).

Page 33.—τῷ προθυμείσθαι: parallel in construction to τῇ ἐπιμελείᾳ (G. 262, 2).—ταῦτα takes up τὸ περιεῖναι, κ. τ. λ.

25. οἴνου (G. 167, 4).—ἡμι-δεεῖς (δέω, to want).—οὔπω δὴ πολλοῦ χρόνου, not for a long time (G. 179, 1), lit. not as yet now within a long time.—ὅτι . . . ἐπιτόχοι represents ἐπέτυχον, κ. τ. λ., in the words of Cyrus (G. 243); but the next sentence gives the actual words of the messenger, who in delivering the gift would say: Κύρος οὔπω δὴ πολλοῦ . . . ἐπέτυχεν τοῦτον οὖν σοὶ ἐπέμψε, κ. τ. λ. Cf. the last half of § 26, τοῦτοις ἦσθη Κύρος· βούλεται, κ. τ. λ.—ἐκπίνειν, to drink it up (lit. out): cf. Germ. aus-trinken.—σὺν οἷς (G. 153, N. 1).

26. ἡμιβρότους: der.?—ἡμίσεα, halves (G. 139, 1).—ἐπι-λέγαν, to say in addition (to presenting the gifts), to add.—τούτων γέσασθαι, to take a taste of (note the force of the aorist) these (G. 171, 2).

27. ἔδυνάτο: there is some MS. authority for δύνάτο. See G. 233, N. 1, and *Moods and Tenses*, § 62, N. 1.—δια-πέμπων: force of διὰ?—ὥς μὴ ἀγασιν: subj. of purpose often a secondary tense (G. 216, 2). The student will note that a clause of negative purpose can be introd. either by the simple μή, or by μὴ preceded by ἵνα, ὥς, ὅπως, the meaning in both cases being simply that not, lest. Cf. the examples under G. 216, 1.

28. πλείστοι, very many.—μέλλοιεν ὀψέσθαι: see i. 8. 1, and note.—ἐσπουδαίω-λογεῖτο, he engaged in earnest conversation (with them), a denom. verb (W. 55, 2) der. from σπουδαῖος and λέγω, and σπουδαῖος from σπουδή, σπεύδω (W. 55, 1, 1).—ὥς δηλοῖ ὅς τιμᾷ (τιμᾷ indic.), that he might show

(G. 216, 1) *whom he honored* (G. 248, N., end). The purpose in his own mind was, *ὡς δηλώ* (subj.) *οὕς τιμῶ* (indic.). — *ἐξ ἧν ἀκούω*, *from what I hear*: cf. ἀκούει in i. 3. 20, and note. — Ἑλλήνων, βαρβάρων: with οὐδένα.

29. τοῦτον, τόδε: diff. of use? — δοῦλου ὄντος, *though he was a slave*. Cf. i. 7. 3. — πλὴν: conj. Cf. i. 8. 25. — καὶ οὗτος . . . εὖρε: the order is, καὶ οὗτος δὴ ταχὺ εὖρε αὐτὸν δν φετο, κ. τ. λ. Cf. i. 6. 3. For αἱ, see G. 144, 2. — φιλαίτερον: for the more common φίλτερον (G. 73, 1, 11). — ἐπ' αὐτοῦ: the King. — ἀγαπώμενοι: ἀγαπάω is properly to show by outward signs that one regards; φιλέω (§ 28, end); on the other hand, is used of the love of friends. — τυγχάνειν ἄν is quoted after νομίζοντες (G. 246): the protasis lies in ὄντες = εἰ εἴησαν (G. 226, 1).

30. τὸ αὐτῷ γενόμενον, *what happened to him*, sc. ἐστὶ: τεκμήριον is pred. — τοῖς . . . βεβαίους: the article is expressed but once, because the writer is speaking of a single class of persons possessing all the qualities mentioned, *those who were faithful, well-disposed, and constant*.

31. συν-τράπεζοι: cf. δημοτράπεζοι in i. 8. 25. — ἐνέρ, *over, in behalf of* (W. 62, IV. 3, 1, β). — τεταγμένος: what use of the part? Explain the use also of πεπτωκότα in the next line.

CHAPTER X.

SYNOPSIS: The head and right hand of Cyrus are cut off; the King falls upon his camp, and the troops of Ariaeus flee (1). The camp is pillaged, except where a few of the Greeks, who have been left on guard, make a successful stand (2, 3). Both armies proceed as if victorious, the Greeks pursuing, the Persians plundering (4); but when they discover one another's movements, the King collects his forces, and Clearchus consults with Proxenus (5). The King is seen approaching; but instead of making an attack upon the rear of the Greek army, as is expected, he leads off his troops to the left (6), joined by Tissaphernes, who has charged through the Greek lines (7, 8). The Greeks fall back upon the river (9). The King draws up his troops opposite, but is again put to flight (10, 11). His cavalry rally upon a hill, but on the approach of the Greeks abandon this also (12, 13). Clearchus sends a scout upon the hill to report their movements (14), who brings back word that they are flying at the top of their speed (15). The Greeks abandon the pursuit, and wonder at the absence of Cyrus (16). They resolve to return to their camp (17); but finding this plundered, they encamp supperless for the night (18, 19).

Page 34. — 1. The narrative is resumed from Chap. viii. — ἀποτίμνεται . . . δεξιά: a Persian custom. In iii. 1. 17 it is stated that the head and hand of Cyrus were exposed to view fixed on a stake. — ἀποτίμνεται, δῶκων, εἰσπίπτει: note and explain the number and agreement of these words. — Κύριον: an adj. in place of the more common poss. gen. Κύρου. — στρατόπεδον: merely the place where they had halted in the hurry of the unexpected engagement (i. 8. 1 sq.). — οἱ μετὰ Ἀριαίου, *Ariaeus and those with him*, like the phrase οἱ ἀμφὶ Τιςσαφέρνην, iii. 5. 1: μετὰ Ἀριαίου implies *participation* (W. 62, VI. 3, 1), but σὺν αὐτῷ above implies *accom-*

primement (W. 62, II. 2).—*ἐνθεν ὄρμηγντο*: on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (i. 7. 20) after the midnight review mentioned in i. 7. 1, and that this review was held on the night after the third day's march from Pylae. Cf. note on *ἐντεῦθεν*, i. 7. 1.—*τέτταρες . . . ὁδοῦ*, and the distance was said to be four parasangs, lit. there were said to be four parasangs of the road.

2. *πολλά*: pred., to a great amount.—*τὴν Φωκαίδα . . . εἶναι*, the Phocaean woman, the concubine (G. 137) of Cyrus, who was said (*τὴν . . . λεγομένην* = *ἡ . . . ἐλέγετο*: G. 276, 2; 137) to be, etc. Athenaeus says that she was first named Milto, and afterwards Aspasia. Phocaea was a city of Ionia. See the map.—*λαμβάνει*: with *βασιλεῖς*, above.

3. *ἡ νεώτερα*, the younger (of the two).—*γυμνή*, lightly clad, without her mantle.—*τῶν Ἑλλήνων*: sc. *τινάς* (a rare omission).—*ἐν τοῖς σκευόφοοις* (neut.), i. e. among the baggage.—*ἔπλα ἔχοντες*, under arms, standing guard (G. 279, 2).—*καὶ ἀντιταχθέντες* (sc. *οὔτοι*).—*οἱ δὲ καὶ αὐτῶν*, and some also of their own number: *οἱ δὲ* is correl. to *πολλοὺς μὲν*. Cf. note on *τὰ μὲν* in i. 9. 6.—*ἐντὸς αὐτῶν*, within their lines.—*ἐγένοντο*: plural from the influence of *ἄνθρωποι*.

4. *ἄλλῃων*: why gen.?—*οἱ Ἕλληνες*: the main body.—*οἱ μὲν*: referring chiastically (see note on *ἀναβαίνει . . . ἀνέβη* in i. 1. 2) to *οἱ Ἕλληνες*.—*ὡς πάντας νικῶντες*, thinking that they were victorious over all (G. 277, N. 2), but below, *ὡς . . . νικῶντες*, thinking that now they were all victorious.

5. This entire section consists of four clauses arranged chiastically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks.—*εἴη*: why opt.?—*Τισσαφέρνους*: stationed at the King's extreme left (i. 8. 9), he had charged through the right of the Greeks and joined the King in the camp of Cyrus in the rear (§ 7).—*νικῶν, οἰχόνται*: one verb changed to the opt. by quot., the other not; for which see *Moods and Tenses*, § 70, 2, Rem. 1, end. Cf. also G. 247, N. 1.—*πλησιαίτατος*: comparative how formed? (G. 71, N. 2).—*πέμποιεν, ἵοιεν*: in the direct questions, *πέμπωμεν, ἵωμεν*; (G. 256; 244). For *εἰ . . . ἦ*, introducing the double indirect question, see G. 282, 5.

6. *δῆλος ἦν προσίων*: cf. *δῆλος ἦν ἀνιῶμενος* in i. 2. 11, and note.—*ὡς ἰδοὶα ὀπισθεν*, i. e. apparently from their rear.—*στραφέντες*, facing about. It will be remembered that the two forces were somewhat more than three miles apart (§ 4).—*παρεσκευάζοντο . . . δεξόμενοι*, prepared themselves with a view to his advancing in this way (i. e. *ὀπισθεν*) and to their receiving (him so): *ὡς* (G. 277, N. 2) belongs not only to *δεξόμενοι* (part. of purpose), but also to *προσιόντος* (part. of cause). *προσιόντος* (sc. *αὐτοῦ*) is the genitive abs.; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 111.—*ἥ δὲ παρήλθεν*, κ. τ. λ.: cf. i. 8. 23. The aor. is a pluperfect in force. Cf. i. 1. 2.—*ἀπήγαγεν*, marched back.

Page 35.—7. *διήλασε . . . πελταστὰς*, charged along (*παρά*) the river into (*κατά*) the Greek peltasts and through them.—*διελάνων δέ*, and as he drove through them. For the force stationed at the extreme right of Cyrus when the battle began, see i. 8. 5.—*ἔπαιον*: probably with their swords.

— αὐτοῖς: the cavalry of Tissaphernes. — Ἀμφιπολίτης, of *Amphipolis*, an important Greek city on the Strymon in Thrace. — ἐλέγετο . . . γενέσθαι, was said to have proved himself (G. 260, 2) *sagacious* (to have shown his wisdom) by pursuing this course of tactics.

8. οὖν, at any rate. Cf. i. 2. 12. — ὥς . . . ἀπηλλάγη, after he had come off (note the force of the tense) with the worst of it, lit. *having less*. — τὸ τῶν Ἑλλήνων (G. 142, 2). — ἔμου πάλιν ἐπορεύοντο, proceeded back together.

9. τὸ εὐόνυμον: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (στραφέντες, § 6). — μὴ προσάγοιεν, κατακόψαν: why opt.? — ἀναπτύσσαν τὸ κέρας: lit. *to fold back the wing*. The object was to bring their line parallel to the river. At present they are at right angles to it. For the const. of ἐδόκει ἀναπτύσσαι, cf. i. 3. 11, and note, and with ἀναπτύσσαι, to fold back, cf. περιπτύσσαι, to fold about, enfold, above.

10. ἐβουλεύοντο: before the Greeks had even begun to change their position, while they were as yet simply planning it, the King was already executing relatively the same manoeuvre, with the intention of presenting his front to the river. This shows that the apprehension of the Greeks, mentioned in § 9, ἔβασαν . . . κατακόψαν, was well grounded. It is not implied by ἐβουλεύοντο that the Greeks did not subsequently effect their change of position. — καὶ δὴ . . . συνῆς, the King in truth also, changing his line of battle to the same form (i. e. τοῖς Ἑλλησιν), stationed it opposite, just as at first he had met them for battle. — ὄντας, παρατεταγμένους: what use of the participles? — αὐτοῖς: see the description of the first charge of the Greeks in i. 8. 17 sq. — τὸ πρόσθεν: adverbial accusative (G. 160, 2). Cf. τὸ πρότον, above.

11. ἐκ πλείονος, when at a greater distance from them. — ἐπ' ἐδῶκον: note the force of the preposition. — κώμης τινός: possibly *Cunaxa* (Κοῦναξα), the village near which, as Plutarch says, the battle was fought.

12. ἀνεστράφησαν, rallied. — περὶ (without article), predicate, sc. ὄντες. The const. changes at τῶν δὲ ἱππέων, where we should expect ἱππεὶς δὲ, ὃν δ' λόφος, κ. τ. λ. — τῶν . . . ἐνεπλήσθη: the passive of the construction explained in G. 172, 2. — τὸ ποιοῦμενον: τὸ γιγνόμενον is more common in this sense. — μὴ γινώσκαι: sc. τοὺς Ἕλληνας. — ἀετόν . . . ἀνατεταμένον, (probably) a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance. πέλτη, which commonly means a shield or target, is also used for δόρυ or λόγχη; and ἐπὶ ξύλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξύλου καθεύδεις, roost like a fowl, Aristoph. *Nub.* 1481. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλτῃ). In the *Cyrop.* vii. 1. 4, the Persian standard is called ἀεὶς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. Curtius, iii. 3. 16, calls it auream aquilam pinnae extendenti similem.

13. ἐνταῦθα: for ἐνταυθοί, just as we use *here* or *there* in the sense of *hither* or *thither*. — ἄλλοι ἄλλοθεν, some from one part (of the hill), others

from another, or, as we should say, *some in one direction, others in another*. — τῶν ἱππέων: with ἐφίλοῦτο, *was cleared of the horsemen*. Cf. τῶν ἱππέων ἐνεπλήσθη in § 12. — τέλος: cf. i. 9. 6.

14. ἐπ' αὐτόν, *at the foot of it*. — κατ-ιδόντας: note the preposition.

Page 36. — τί ἔστιν: in what other mood might the verb have been? What case of the same sort is there in the next section?

15. σχεδόν... ἦν, i. e. *and about this time*.

16. θέμενοι τὰ δ'πλα: see note on i. 5. 14. — φαίνονται, παρή: optative in a causal sentence (G. 250, N.). — τεθνηκότα: cf. πεπτωκότα in i. 8. 28. — διέκοντα οἰχεσθαι, *had gone (G. 246) in pursuit (G. 279, 2, N.)*. — καταληψόμενόν τι προεληλακέναι, *had pushed on (give the direct form) to take possession of (G. 277, 3) something*.

17. εἰ ἀγοινο ἢ ἀπίοιεν: cf. εἰ πέμποιεν ἢ ἴοιεν in § 5, and note. — δορπηστόν, *supper-time* (although they went *supperless*, § 19): derived from δόρπον, which in Homer is the common name for *the afternoon or evening meal*, Lat. coena, the chief meal of the day. In the primitive Homeric times there were two regular meals, ἀριστον, an early meal, *breakfast*, and δόρπον, a late meal, *supper*. Either could be called δείπνον, which in Attic Greek meant the *chief meal* of the day, and as this came late in the afternoon, δείπνον took the place of the older name δόρπον. Cf. δ-δειπνοί in § 19. The Attic ἀριστον was a midday meal, *lunch*, or *dinner*.

18. διηρπασμένα (G. 279, 1). — εἰ τι... ἦν, *whatever there was to eat or drink* (ποτόν, verbal adjective from πίνω). — μεστός: predicate adjective, sc. οὖσας, (*that had been*) *full* (G. 204, N. 1). τὰς ἀμάξας and τοῦτο that is to be understood as the antecedent of the clause εἰ τι... ἦν are, along with τὰ πλεῖστα, objects of καταλαμβάνουσι. — εἰ λάβοι (G. 248, N.). — ἀμαξαί: predicate to ἦσαν, αὐταί being the subject. — καὶ ταύτας... διήρπασαν: this is partly a repetition of what has already been expressed in διηρπασμένα. — τότε: see § 2.

19. ἀδειπνοὶ ἦσαν· ἦσαν ἀνάριστοι: what is such an arrangement of the parts of a sentence called? Note also the case that follows, καταλύσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf., concerning the fact stated in πρὶν γὰρ... ἐφάνη, i. 8. 1, and note. — μέν: correlative to δέ in ii. 1. 2.

BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

CHAPTER I.

SYNOPSIS: The preceding Book is reviewed in outline (1). At daybreak the generals meet and express surprise that Cyrus neither appears himself nor sends

them orders. They resolve to march forward and meet him (2); but just at sunrise messengers bring word that he is dead, and that Ariaeus proposes to set out on the next day for Ionia (3). The Greeks are afflicted at the death of Cyrus, but, accepting the facts, send word to Ariaeus that they will make him king (4). Chirisóphus and Menon go back with the messengers (5). Clearchus awaits their return, and the troops slaughter the beasts of burden for food (6). Heralds arrive from the King (7), who announce that he commands the Greeks to give up their arms and sue at his gates for favor (8). Clearchus, replying briefly, leaves the rest to answer while he returns to conclude a sacrifice (9). Various replies are made, some threatening, others conciliatory (10-14). Clearchus returns and shrewdly asks the advice of Phalinus, one of the heralds and himself a Greek, hoping that he will advise them not to surrender (15-18). But he replies that they have no chance for life except from the King's mercy (19). Clearchus contemptuously replies that they will keep their arms (20). Phalinus then informs them that the King will consider that a truce exists between himself and them, as long as they remain where they are; but otherwise, war (21). Clearchus bids him report that this is a satisfactory arrangement (22), but refuses to give any intimation of his intentions (23).

1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — *ὥς . . . ἐστρατεύετο*: the first of five indirect questions, subjects of *δεδήλωται*. — *οὖν*: to introduce the recapitulation. — *Κίρῳ*: dative of advantage (G. 184, 3), not of the agent. — *ἐκοιμήθησαν*: *κοιμάω*, to put to sleep, is akin to *καίμαι*. — *τὰ πάντα*, at all points (G. 160, 2). Why is the subject of *νικᾶν* omitted? (G. 134, 2^a). — *νικᾶν*: their thought was, *νικῶμεν*, we have conquered (are victorious), a pres. with an approach to the signif. of the perf. (*Moods and Tenses*, § 10, n. 4). — *ἐμπροσθεν* (G. 141, n. 3). — *λόγῳ*, narrative, i. e. in Book I.

2. *ἅμα δὲ τῇ ἡμέρᾳ*: cf. i. 7. 2, and reference. For *δὲ*, see note on *μέν* in i. 10. 19: the editor above-mentioned (note on § 1) probably used the *μέν* at the beginning of § 1 without noticing the preceding sentence.

Page 37. — *οἱ πέμποι*, φαίνονται: cf. the opt. in i. 10. 16, and note. — *σημανοῦντα*: what does the part. express? — *εἰς τὸ πρόσθεν*: cf. i. 10. 5. — *ὥς συμμύξααν*: optative in a dependent clause by quotation (G. 248, 3). What other mood might we have had, and why? What would then be added to *ὥς*?

3. *ἐν ὁρμῇ δύνων*, when they (sc. αὐτῶν and cf. i. 2. 17) were on the point of starting. — *ἡλίῳ*: the names of the heavenly bodies, like proper names, may omit the article. Cf. *ἥλιος* in i. 10. 15. — *Προκλής*: of the third dec. (G. 52, 2, n. 3). — *Τευθρανίας*: a town and district in Mysia. — *γεγονός*, descended from. — *Δαμαράτου*, *Damarātus*, a Spartan king, deposed in 491 B. C., who settled in southwestern Mysia. See a dict. of biography. — *Γλοῦς*: mentioned in i. 4. 16. He had now gone over to Artaxerxes. For *Tamos* see i. 2. 21, and note. — *τέθνηκεν* might have been *τεθνήκοι* (G. 243): cf. the optatives that follow, *εἴη*, *λέγοι*, *φαίη*. — *σταθμῷ*: cf. i. 10. 1. —

δθεν = ἐξ οὗ. — ἡμέραν (G. 161). — περιμένειν ἄν . . . μάλισιν: in the dir. form (G. 247), περιμένειμι ἄν αὐτοὺς, εἰ μάλισιν ἦκαν (G. 227, 1). — τῇ ἄλλῃ, on the next day. — ἀπέναι (G. 200, N. 3^d) φαίη: cf. with λέγει δτι, κ. τ. λ., above, and see G. 260, N. 1. — ἐπὶ Ἰωνίας, in the direction of Ionia (W. 62, VI. 2, 1, α).

4. ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι: chiasitic. — Ἄλλὰ: often begins a speech opposed to one that precedes. Cf. i. 7. 6. — ὥφει . . . ζῆν, would that Cyrus were living (G. 251, N. 1). How else might the thought have been expressed? — νικῶμεν: cf. the note on § 1, and cf. also § 8, § 9, and § 11. — εἰ μὴ ἤλθετε, ἐπορευόμεθα ἄν: the prot. referring to the past, the apod. to the present (G. 222). — καθίειν, see καθίζω, and cf. G. 120, 3. — τῶν νικάντων: predicate genitive of possession (G. 169, 1). — τὸ ἀρχειν: subject infinitive with the art. (G. 259, N.).

5. ταῦτα: why did the Greeks use the plural, and why do we translate by the singular? — τοὺς ἀγγέλους: Procles and Glus, § 3. — καὶ γάρ: cf. i. 1. 6, and note.

6. οἱ μὲν: asyndeton. See note on i. 2. 4, and cf. i. 2. 25. — ὅπως, as, = ὡς. — ξύλοις, for fuel (G. 137, N. 4). — μικρὸν . . . οὐ, going forward a short distance (G. 161) from the main body, to where, etc. — οἰστοῖς, arrows, derived from the root that appears in οἶσω, the future of φέρω. Lit. then οἰστός is that which is borne or shot. — ἠνάγκαζον: had compelled: cf. ἐποίησε in i. 1. 2, with note, and ἐπολιόρκει, συνεπολέμει in i. 4. 2. — τοὺς αὐτομολοῦντας: cf. i. 10. 6. — φέρεσθαι ἐρημοί, left to be carried away, i. e. for fuel (G. 265). See Moods and Tenses, § 97, N. 1, end. — κρία: object of both participle and verb.

Page 38. — 7. καὶ ἤδη . . . ἀγοράν: cf. i. 8. 1, and note. — οἱ μὲν ἄλλοι: in apposition to κήρυκες. We should expect εἰς δ' αὐτῶν Φαλίνας Ἕλληνας to follow. — βάρβαροι: predicate to ὄντες to be supplied. — ἐντίμως ἔχων, to be in honor. Cf. note on εὐνοϊκῶς ἔχουεν, i. 1. 5. — ἐπιστήμων: derivation? — τῶν ἀμφι τάξεις = τῶν τακτικῶν. For the case, see G. 182, 2. — ὅπλο-μαχίαν, the art of fighting in heavy armor (G. 131, 1).

8. δτι . . . ἀγαθόν: what changes of mood are possible in this sentence? (G. 247): λέγουσιν has the force of an historical tense (G. 201, end). — νικῶν: what use of the part.? Cf. also note on νικῶν in § 1. — παραδόντας: for the relation of this part. to the following λόντας εὐρίσκεισθαι, cf. note on ὑπολαβὴν in i. 1. 7. — εὐρίσκεισθαι . . . ἀγαθόν, to seek to get whatever (lit. if any) favor they could (G. 223).

9. βαρίως, with anger. — ὁμως: Clearchus, though himself angry, nevertheless, etc. — εἴη: why opt.? — ἔφη, continued he. — δ τι: cogn. acc. to ἀποκρίνασθαι to be supplied with ἔχετε. — ἤξω, will return. Cf., as to meaning, ἐλθόντες in § 1. — ὅπως . . . ἐξηρημένα, that he might see the entrenchments (after they had been) taken out. — θύμενος: why middle?

10. πρόσθεν ἢ παραδοίεν: πρόσθεν ἢ (where πρὶν might have been used) with the opt. (G. 240, with N.; 232, 4). There is no change of mood in quoting what Cleānor said (G. 245; 247, N. 3). — θαυμάζω, should like to know. — πότερα . . . ἢ: double indirect question (G. 282, 5). — ὡς κρατῶν:

force of *ὥς*? — *ἡ ὥς . . . δῶρα, or as gifts* (G. 137, N. 4) *on the alleged (ὥς) ground of friendship*, as if he had said *ὥς φίλος ἄν.* — *τί . . . ἐλθόντα, why should he ask for them and (why should he) not (οὐ, not μή) come and take them?* — *πέρας, by persuasion*, opp. to *ὥς κρατῶν.* — *τί ἔσται . . . χαρίσονται:* cf. i. 7. 8, *τί . . . κρατήσωσιν.*

11. *πρὸς ταῦτα, in reply to this.* — *αὐτῷ:* with *ἀντιποιεῖται* (G. 186, N. 1). — *ἔστιν:* why accented? — *ἀρχῆς:* causal genitive (G. 173, 1, N.). — *ἐαυτοῦ:* pred. gen. of poss. (G. 169, 1). — *μέσῃ τῇ χάρᾳ:* cf. *μέσου τοῦ παραδείσου* in i. 2. 7, and note. — *οὐδέ:* the *οὐ* goes with *δύναισθε ἄν*, the *δέ* (even) with *εἰ . . . ὑμῖν.* — *παρέχοι:* sc. *ἀποκτείναι.*

12. *εἰ μή, except*, after a neg. Cf. i. 4. 18; i. 5. 6. — *ἔχοντες = εἰ ἔχοιμεν* (G. 226, 1). — *ἄν:* with *χρησθαι* (G. 246). So the *ἄν* that follows belongs to *στερηθῆναι*, and *παραδόντες = εἰ παραδοῖμεν.*

Page 39. — *μή:* the neg. with the imperative is always *μή* (G. 283, 2). — *παραδώσαιν:* sc. *ἡμᾶς* as subject, which would have been expressed if *ἡμῖν* had not preceded.

13. *Ἄλλὰ . . . ἐχάριστα:* ironical. On *Ἄλλὰ*, see § 4. When Phalinos calls him a "philosopher," he means to stigmatize his remarks about *ἀρετή* and *ἀγαθά* as impractical. The literal meaning of *φιλό-σοφος*? — *ἄν, that you are* (G. 280). — *περιγενέσθαι ἄν, could* (under any circumstances) *prove superior* (G. 246; 226, 2). — *δυνάμει:* case (G. 175, 2).

14. *ἔφασαν:* Xenophon writes as if he had not himself been present. — *λέγειν:* cf. *λέγειν* in i. 9. 23, and note. — *ὑπο-μαλακίζομένους, losing courage somewhat (ὑπό).* The underlying word is *μαλακός, soft.* For *ὑπό*, see W. 62, VI. 7, end. — *τί* (G. 188, 1, N. 2): cf. i. 3. 18, and note. — *συγκαταστρέφειντ' ἄν:* serving loosely as an apodosis to the first protasis also, *εἴτε θέλοι*, but belonging more fitly to the second.

15. *εἰ, whether* (G. 282, 4). — *ἀποκεκριμένοι εἶν:* periphrastic perfect (G. 98, 2). Why opt.? — *Οὔτοι:* in partitive appos. to the phrase *ἄλλος ἄλλα* (G. 137, N. 2). — *ἄλλος ἄλλα, some one thing, others another*, lit. *another other things.* Cf. *ἄλλοι ἄλλως* in i. 6. 11, and *ἄλλοι ἄλλοθεν* in i. 10. 13, and the notes. — *λέγεις, mean, intend.*

16. The sparring that follows to the end of the chapter shows much Greek humor. — *ἄσμενος* (G. 138, N. 7). — *οἶμαι . . . πάντες, and all the rest also, I think.* *οἶμαι* is parenthetic and does not affect the construction. — *ἡμεῖς:* sc. *Ἕλληνές ἐσμεν.* — *πράγμασι:* cf. i. 1. 11.

17. *ὅ τι:* the antecedent of this word is a cogn. acc. to *συμβούλευσον, give us whatever advice, etc.* — *ἔπειτα:* to be how construed? — *λεγόμενον* (by conjecture for *ἀναλεγόμενον*), *ὅτι Φαλίνος, κ. τ. λ.: when reported as follows, viz. "Phalinos once," etc.* (G. 241, 1, end). — *συμβουλευομένους συμβούλευσεν:* why a difference in voice? The same distinction above. — *τάδε, the following advice* (G. 148, N. 1), would be followed by the actual advice, if the report should ever be made in Greece. What sort of an accusative is *τάδε*? — *ὅτι ἀνάγκη* (sc. *ἔστι*), *that it is inevitable.*

18. *ὑπ-ήγετο, craftily (ὑπό) suggested this.* — *εὐέλπιδες:* declined like *ἐλπίς* (G. 66, N. 3). — *ὑπο-στρέψας, turning adroitly, avoiding the trap.* — *παρὰ τὴν δόξαν αὐτοῦ, contrary to what he had expected* (W. 62, VI. 4, 3, ε).

19. *εἰ . . . ἑστί*, if you have one chance in ten thousand (G. 77, 2, N. 3). — *σωθῆναι*: limits *ἐπὶ*, to be supplied with *μία τις* (G. 261, 1). In the second line below, the noun *σωτηρίας* is used in the same sense. — *ἀκοντες*: used almost like a *participle*. — Cf. i. 3. 17, and note.

Page 40. — 20. *πρὸς ταῦτα*: cf. § 11. — *Ἀλλά*: cf. § 4, and note. — *ταῦτα*: cf. with *τάδε* in the next line (G. 148, N. 1). Cf. also § 21, beginning. — *ἡμεῖς*: emphatic, opposing what the Greeks thought to what the King had demanded (§ 8). — *εἶναι*: sc. *ἡμᾶς* as subj. — *πλεόνους* (G. 178, N.). — *ἔχοντες*: a second protasis (G. 226, 1) to *ἀν εἶναι*, which is quoted (G. 246): see note on *ἔχοντες* and *παραδόντες* in § 12.

21. *αὐτοῦ*: adv. — *ἔτι . . . εἴησαν*, that there was (not would be) a truce, etc., the direct form being *μένονσι* (partic., sc. *ὑμῖν*, = *ἦν μένῃτε*) *σπονδαί εἰσιν*, there is a truce for you (i. e. for you to depend on), if you remain (G. 223). See § 22, *Ἦν μένων*. Cf. below, *σπονδαί εἰσιν* after *μενεῖτε*. — *εἰπατε*: imperative of the first aor. *εἶπα*, not of the second aor. *εἶπον*. See the lexicon, and the Appendix to G., s. v. *εἶπον*. — *πότερα . . . ἤ*: cf. § 10. — *ὥς . . . ἀγγεῶ*, shall I announce from you that there is war? lit. assuming that there is war, shall I announce it from you? (G. 280, N. 4, ex.).

22. *ταῦτά*: not *ταῦτα*. — *ἀπερ*: sc. *δοκεῖ*. — *ἀπεκρίνατο*: note the asyndeton. — *σπονδαί*: sc. *εἰσιν* (see note on § 21).

23. *ὅ τι ποιήσῃ* (indirect quest.): the fut. opt. is never used except as the representative of the fut. indicative in indirect discourse (G. 203, N. 3).

CHAPTER II.

SYNOPSIS: Phalinus departs; and Chirisophus and a messenger return from Ariaeus, who refuses to be made king, and again tells the Greeks that he shall set out early next morning (1). Clearchus declines to say whether they will join him or not (2). At sunset he tells the generals and captains that the sacrifices were extremely favorable for joining Ariaeus (3), and gives directions how they shall proceed (4). From this time on, Clearchus assumes virtual command (5). Computation of distances (6). Miltocŷthes deserts to the King (7). The Greeks join Ariaeus about midnight, and give and receive pledges of good faith (8, 9). Ariaeus shows that it will not do for them to return as they came (10, 11), and adds that at first they must make their marches as long as possible (12). At daybreak they begin their march northward (13). In the afternoon they think they see the enemy's cavalry (14); but scouts bring back word that what they see are only beasts of burden, and it is concluded that the King is encamping near by (15). Clearchus nevertheless advances straight on, and encamps in certain villages (16). In the darkness and confusion the Greeks make much noise and frighten the enemy (17), of whom, on the next day, no traces are to be seen (18). During the night the Greeks also suffer a panic (19). Clearchus, by a stratagem succeeds in quieting them, and at daybreak they again fall into line (20, 21).

1. *αὐτοῦ παρὰ Ἀριαίῳ*: cf. *αὐτοῦ ἐπὶ τοῦ ποταμοῦ* in iv. 3. 28. Glus also remained: cf. ii. 1. 3, 5. — *ἔλεγον, φαίη*: the first takes a clause with

δτι, the second the inf. (G. 260, N. 1). — βελτίους, of *higher rank*. — οὐς οὐκ ἂν ἀνασχέσθαι: for οἱ οὐκ ἂν ἀνάσχοιντο, a rel. clause with the inf. by assimilation (G. 260, 2, N. 2). — αὐτοῦ βασιλεύοντος: pred. part. after a verb of *enduring* (G. 279, 1). For the case see G. 171, 2. Cf. further *Moods and Tenses*, § 112, 2, N. 2. — ἀλλ' εἰ, κ. τ. λ.: a change to the direct discourse. — ἤδη, *immediately*. — εἰ δὲ μὴ, *otherwise*, i. e. *if you do not come*, = εἰ δὲ μὴ ἤκητε. See § 2. In such alternatives, εἰ δὲ μὴ is regularly used in the second clause, even when a subjunctive or an affirmative verb would be required if the ellipsis were supplied. See *Moods and Tenses*, § 52, 1, N. 2. — αὐτός (G. 138, N. 8), *himself*, adj. pron. emphasizing the omitted subj. of ἀπιέναι, which is fut. in force (G. 200, N. 3²).

2. οὗτω: with ref. to what follows as well as to what precedes. — χρή ποιεῖν: sc. ἡμᾶς, referring to both Greeks and barbarians. — ὥσπερ λέγετε: understand before this χρή ἡμᾶς ἤκειν τῆς νυκτός. — εἰ δὲ μὴ: see note on εἰ δὲ μὴ in § 1. — πράττετε is more animated than χρή ἡμᾶς πράττειν would have been. — ὅποιόν τι: τι adds to the indefiniteness of ὅποιον, *whatsoever*. — οὐδέ, i. e. *not even* to the friendly barbarians, just as before he had sent Phalinius off without satisfying him (ii. 1. 23, end).

3. λέναι: purpose (G. 265). Construe with οὐκ ἐγένετο, *did not result (favorably) for going*. This phrase is interpreted by καλὰ ἦν at the end of the section. — ἄρα, *as it seems*. — ἐν μέσῳ, *between*. Cf. i. 7. 6, and note. — ναυσί-πορος (G. 131, 1, N.).

Page 411. — οὐ μὲν δὴ, *nor yet indeed*. — γέ: force? — οἶόν τε: sc. ἐστίν, *is it possible* (G. 151, N. 4²). — ἔστιν: accent?

4. δειπνέειν: explanatory of ὧδε ποιεῖν. The infinitive const. changes to the imperative in συσκευάζεσθε, κ. τ. λ. Cf. πράττετε in § 2, and note. — σημήνη: cf. ἐσάλπιγξε in i. 2. 17, and note. — ὡς ἀναπαύεσθαι (with σημήνη), *shall give the signal for going to rest* (G. 266, N. 2). — τὸ δεῦτερον: cogn. acc. to σημήνη to be supplied. — ἀνατίθεσθε: mid. (G. 199, 3). — ἐπὶ τῷ τρίτῳ, *at the third signal*. — τῷ ἡγουμένῳ, *the van* (neut.) = τοῖς ἡγουμένοις. — πρὸς, *towards*: note that the genitive follows (W. 62, VI. 6, 1, a). — τὰ ὄπλα = τοὺς ὀπλίτας. Cf. ἀσπίς in i. 7. 10.

5. τὸ λοιπόν: adv. (G. 160, 2). — δεῖ: sc. φρονεῖν.

6. This entire section is thought by many to be an interpolation. — ἀριθμὸς τῆς ὁδοῦ, *amount of the way, distance*. — τῆς Ἰωνίας, *in Ionia* (G. 167, 6). — μάχης, *scene of the battle, battle-field*. So below. — ἐλέγοντο εἶναι, *there were said to be, it was said that there were*.

7. ἐπεὶ σκότος ἐγένετο, *when it became dark* (G. 134, N. 1 c). Cf. ἡμέρα ἐγένετο in § 13, and ὁπλὲ ἦν in § 16. — εἰς, ὡς: cf. note on εἰς in i. 2. 3.

8. τοῖς ἄλλοις: dative (G. 184, 3) after ἡγήετο in place of the genitive (G. 171, 3). — κατὰ τὰ παρηγγελμένα, *in accordance with his previous instructions*. For these see § 4. — παρὰ Ἀρρίων: why acc.? — μέσας νύκτας: cf. note on i. 7. 1. — ἐν . . . ὄπλα, *halting under arms in line of battle*. Cf. i. 5. 14, and note. Θέμενοι modifies the following nominatives, the officers being said to halt when they order their men to do so. — οἱ κράτιστοι, *the highest in rank*. Cf. βελτίους in § 1. — μήτε . . . τέ, *not only not*

... but also: the correlatives are merely *τε . . . τε*. — *προδώσειν, ἵσθαι, ἡγήσασθαι*: quoted (G. 202, 3). — *προσ-ώμοσαν, swore besides* (W. 62, VI. 6, end).

9. *εἰς ἀσπίδα*, i. e. the blood was caught in the hollow of a shield. — *οἱ Ἕλληνες, οἱ βάρβαροι*: subjects of *ώμοσαν*.

10. *ἐπεὶ δὲ τὰ πιστὰ ἐγένετο*, but when the pledges had been given (aor. with force of plup.); with the pledge here given (an oath and offering) cf. ii. 3. 28, where the pledge is an oath and the giving and taking of the right hand, and iv. 8. 7, where it is an oath and the exchange of spears.

Page 42. — *πότερον . . . ἤ*: how used? — *ἦνπερ*: sc. *ὀδόν*, and for the construction of this accusative with *ἤλθομεν*, cf. note on *ὀδόν* in i. 2. 20.

11. *ἀπίνοντες*: prot. = *εἰ ἀπίοιμεν* (G. 226, 1). — *παντελῶς*, utterly, der. from *παν-τελής* (τέλος). — *ὑπὸ λιμοῦ*: cf. i. 5. 5, and note. — *ὑπάρχει ἡμῖν, we have to depend on*: for the meaning of *ὑπάρχω*, cf. note on i. 1. 4. — *οὐδὲν τῶν ἐπιτηδείων*, nothing in the way of provisions. — *ἐπτακαίδεκα γάρ*: γάρ is doubly related, introducing not only a ground for *παντελῶς . . . ἀπολοίμεθα*, but also one of the causes of *ὑπάρχει . . . ἐπιτηδείων*. — *σταθμῶν*: the *σταθμός* is here looked upon as a period of time. Cf. for the case *ἡμερῶν* in i. 7. 18. — *ἐγγυτάτω*: adj. (G. 141, N. 3; 142, 2). — *ἐνθα, there*. — *νῦν δ' ἐπινοοῦμεν*, i. e. I and those with me. *νῦν δὲ* corresponds to *ἦν μὲν ἤλθομεν*, and *τῶν δ'* . . . *ἀπορήσομεν* to *μακροτέραν μὲν*. — *μακροτέραν*: sc. *ὀδόν*; cf. note on *ἦνπερ* in § 10. — *ἐπιτηδείων*: why genitive?

12. *πορευτέον*: sc. *ἐστί* (G. 281, 2). — *σταθμούς*: cognate acc. to *πορευτέον*, we must make our first marches, lit. march our first marches. — *ὡς . . . μακροτάτους, as long as possible*. Cf. note on i. 1. 6, and *ὡς πλείστον* just below. *μακροτάτους* is predicate (cf. G. 142, 3). — *ἀποσπασθώμεν*: explain the accent and mood. — *στρατεύματος*: why genitive? — *ἀπαξ*: cf. note on i. 9. 10. — *δύο*: here indeclinable (G. 77, 1, N. 1). — *ἡμερῶν*: gen. of measure (G. 167, 3). — *ἀπόσχωμεν*: why subj.? — *οὐκέτι μὴ δύνῃται*: emphatic fut. affirmation (G. 257). — *στρατεύματι*: dat. of accompaniment (G. 188, 5), equiv. to *ἐὰν ἔχη ὀλίγον στρατεύμα*, corresp. to *πολὺν δ' ἔχων* (below) = *ἐὰν ἔχη*. — *σπανίει*: fut. of *σπανίζω* (G. 120, 3). — *ἐγωγε*: pron. expressed for emphasis, and further emphasized by γέ and by its position.

13. *Ἦν δυναμένη, amounted to, meant*: *οὐδὲν ἄλλο δυναμένη* stands like a pred. adjective after *ἦν*, the expression differing little from *ἰδύνατο*. — *στρατηγία, plan of operations*. — *ἀποδράμει ἢ ἀποφύγειν*: cf. i. 4. 8, and note. — *τὸν ἥλιον, ἥλιψ*: cf. note on *ἥλιψ* in ii. 1. 3. — *τοῦτο*: cf. *ἐπεύσθη τοῦτο* in i. 8. 11, and note.

14. *ἔτι δέ, but furthermore*. — *δείλην*: cf. note on i. 8. 1. — *τῶν Ἑλλήνων*: depends on the omitted (indefinite) antecedent of *οἱ* (G. 152). — *οἱ μὴ ἔτυχον*: a conditional relative clause (G. 232, 1; 231, end).

15. *εἰσὶν, νέμοιτο*: partial change of mood in quotation. Cf. note on i. 10. 5. — *ἐστρατοπεδεύετο*: impf. (not plup.), was encamping. — *καὶ γὰρ καί*: an unusual connection of particles, and (they were sure of this) for smoke also, etc.

16. *ἀπαιρηκότας, were weary*, perf. of *ἀπ-αγορεύω, to renounce, give up*,

grow weary: the perf. ἀπ-έρηκα, *to have grown* (and so *to be*) *weary*. Cf. i. 5. 3. — οὐ . . . ἀπέκλινε, *he did not, however, even* (δέ in οὐδέ) *turn aside*, much less retreat.

Page 43. — εὐθύωρον, *straight on*, an uncommon word. — εἰς: with ref. to the previous marching *into* the villages. — καὶ . . . ξύλα, *even the very timbers from the houses* (G. 191, N. 6, end). Cf. τοὺς ἐκ τῶν πόλεων in i. 2. 3, and note.

17. ὁμως: notwithstanding the villages had been pillaged. — τρόπῳ τινί, *after a fashion*. — σκοταῖοι, *in darkness* (G. 138, N. 7). — ἐτύχχανον: sc. αὐλιζόμενοι. — ὥστε ἀκούειν, ὥστε ἔφυγον: in the second case the result is stated as an independent fact, rather than merely as a result (G. 266, 1; 237).

18. καὶ βασιλεὺς, *even the King*, and. not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — οἷς (G. 153, with N. 1).

19. τοῖς Ἕλλησι: after the compound verb (G. 187). — οἶον: masculine accusative, subject of γίνεσθαι, *qualem par est fieri*.

20. τῶν τότε: sc. κηρύκων. Homer says (*Iliad* v. 786) that Stentor (cf. Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together. — τοῦτον: taking up Τολμίδην. — τὰ ὅπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. — ὅτι λήψεται: cf. i. 6. 2, and note: — ὅς ἂν μνηύσῃ, λήψεται: conditional relative sentence referring vividly to the future (G. 232, 3). — τάλαντον ἀργυρίου: cf. i. 7. 18.

21. εἰς τάξιν τὰ ὅπλα τίθεσθαι, *to get under arms in* (lit. *into*) *line of battle*. Cf. i. 5. 14, and note. — ἤπερ εἶχον, *just as they were* (or *stood*). — ἡ μάχη, i. e. *the battle of Cunaxa*.

CHAPTER III.

SYNOPSIS: At sunrise the King sends heralds to propose a truce (1). Clearchus arranges the army so as to present the most formidable appearance, and, coming forward (2, 3), asks what they want (4). He directs them to tell the King that they must fight first, as the Greeks have had no breakfast (5). The heralds depart, but soon return with word that, if the truce (which is to be general) should be concluded, the Greeks will be furnished provisions (6, 7). Clearchus thinks best to conclude the truce, and commands the heralds to lead the way (8, 9). They come upon ditches and canals, over which they are obliged to construct bridges (10). Clearchus punishes those who loiter, and himself takes part in the work (11), so that the older men also give their assistance (12). Clearchus suspects that the King has flooded the plain with a purpose (13). They arrive at certain villages where they procure provisions (14–16). They remain here three days, and Tissaphernes comes to confer with them (17), and says that he has asked the King to allow him to lead them back to Greece (18, 19), but that the King wishes to know why they took the field against him (20). Clearchus explains how they were drawn into the expedition (21, 22), but says that now, however, they wish simply to return (23). Tissaphernes reports this to the King (24), and on the third day returns saying that the King consents to his leading them home in safety (25). He swears on his part to do this faithfully

and to furnish provisions; and the Greeks swear to do no harm to the country on their way (26-28). Tissaphernes then goes back to the King, promising to return after completing his preparations (29).

1. "Ο . . . ἔγραψα: in ii. 2. 18. — τῶδε, *from what follows* (G. 188, 1; 148, N. 1). — πέμπων: sc. κήρυκας (cf. ii. 1. 7).

2. τοὺς προφύλακας, *the pickets*. — ἐξήτουν: diff. in use between this word and αἰτέω on the one hand and ἐρωτάω on the other? — τυχόν, ἐπισκοπῶν: classify these partic. — εἶπε, *told*. Cf. ἔλεγε θαρρεῖν in i. 3. 8, and note. — ἀχρι ἂν σχολάσῃ: on the principle of indirect discourse we might have ἀχρι σχολάσαι (G. 248, 3).

3. κατέστησε, *had drawn up*. — ὥστε . . . πυκνῆν, *so that it should be* (G. 266, 2) *well arranged to be seen* (G. 261, 2) *everywhere as a compact line* (i. e. to have this appearance in all parts).

Page 44. — μηδένα: why not οὐδένα? — εἶναι: in the same construction with the preceding ἔχων. — τέ, τέ: the first τέ is correlative to the καί before τοῖς ἄλλοις; the second, to the καί before εὐαδιστάτους. — ταῦτά, i. e. προσελθεῖν, κ. τ. λ.

4. πρὸς, *in front of* (W. 62, VI. 6). — ἦκοιεν, *had come*, the direct form is ἦκομεν (G. 200, N. 3) ἄνδρες οἵτινες ἐσόμεθα (G. 247, N. 1). See *Moods and Tenses*, § 74, 1, N. 1.

5. μάχης: genitive of want (G. 172, 1). — ὁ πολμήσων, *the man that will dare* (G. 276, 2), subj. of the preceding ἔστιν. — μὴ πορίσας = ἂν μὴ πορίσῃ (G. 226, 1). — Notice ἀριστον at both beginning and end of the last sentence.

6. ᾧ: the antecedent is the preceding sentence, ἦκον τάχῃ. — δοκοῖεν, ἤκοιεν: the direct discourse would show the person of each verb: εἰκότα δοκέετε . . . καὶ ἤκομεν . . . οἱ ἄξουσιν ἐνθεν ἔξετε. — οἱ . . . ἐπιτήδεια, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place* (sc. ἐκείσε) *from which they would get* (the object in view) *provisions*. For this use of the fut. ind. with relative words (here οἱ and ἐνθεν) to express purpose or object, see G. 236, with N. 3. For the partial change of mood in the quoted sentence εἴτι . . . ἐπιτήδεια, see note on εἴτι . . . βασιλεῖ in § 4.

7. εἰ . . . ἀποῦσιν, *whether he was making a truce merely* (αὐτοῖς) *for the men* (as they were) *coming and going*, i. e. for the King's envoys. The direct question was σπένδομαι . . . ἢ . . . ἔσονται. — τοῖς ἄλλοις (G. 184, 3 or 4). — διαγγελθῇ: why subjunctive? Force of διὰ?

8. μεταστράμενος, *had them retire, and, etc.* (W. 62, VI. 3, end). — ἔδοκει πορεύεσθαι: cf. ἔδοκει πορεύεσθαι in i. 2. 1, and note. — καθ' ἡσυχίαν, i. e. without being harassed by the enemy. Force of the suffix in ἡσυχία? — ἐπὶ, *after, in order to get*, involving the idea of purpose, but below, in § 9 at the end, πρὸς in the sense simply of *to*.

9. διατρίψω (sc. χρόνον). — ἀποδόξῃ: why subj.? For the force of ἀπό, cf. ἀπο-ψηφίσονται in i. 4. 15, and note. — καιρός, *proper time*, whereas χρόνος is *time* in general.

10. *οἱ μὲν*: correlated by *Κλέαρχος μὲντοι*. — *τάφροις*: cf. for the case, *οἷς*, i. 8. 1. — *αὐλῶσιν*, *canals*. — *ὥς μὴ δύνασθαι*, so that they were not able, *ὥς* with the inf. to express result (G. 266, N. 1). Cf. i. 5. 10, and note. — *ἐποιούντο*: sc. *γεφύρας*. — *ἦσαν ἐκπεπτωκότες*: periphrastic plup. (G. 98, 2, N.), which makes the idea of *being* on the ground more prominent than that of *falling*.

Page 45. — 11. *Κλέαρχον . . . ἐπιστάτα*: lit. *to learn Clearchus well*, how he commanded. Cf. note on *τῶν βαρβάρων*, i. 1. 5, and also i. 6. 5. — *τὸ δόρυ*, his spear, but in the next line *βακτηρίαν*, a staff or stick, without the art., because the staff was no part of his regular equipment as a soldier. Give the stem from which *βακτηρία* is derived. — *εἰ δοκοίη*: why opt.? — *τὸν ἐπιτήδειον*: sc. *παλεῖν* (G. 261, 1). — *ἐπαισεν ἄν*: an *iterative* aorist (G. 206). For the use of the stick in Spartan military discipline, see i. 5. 11, and note. — *αὐτὸς προσελάμβανεν*, took hold himself. — *μὴ οὐ* (G. 283, 7): the *μὴ* negatives the following inf. regularly; the *οὐ* (here very irregular) strengthens the neg. idea underlying *αἰσχύνην εἶναι*, were ashamed, were un-willing (*Moods and Tenses*, § 95, 2, N. 1, Rem.).

12. *πρὸς*: cf. i. 9. 20. It is doubtful whether we should read *αὐτοῦ* or *αὐτό*. MSS. *αὐτόν*. — *οἱ . . . γεγονότες* here must mean those that were thirty years old and less, which would regularly be *οἱ εἰς τριάκοντα ἔτη* (as in vii. 3. 46). For the case of *ἔτη*, see G. 161. — *σπουδάζοντα*, in earnest. — *προσελάμβανον*: cf. § 11.

13. *ὑποπτεῖν*: cf. i. 1. 1, and note. — *μὴ*: in the direct form *οὐ* (G. 242, 4). — *ἄρδειν*: with *οἷα* (sc. *τοιαύτη*), on the principle of G. 261, 1: *it was not the proper season for watering*, etc. Cf. *Moods and Tenses*, § 93, 1, N. 1. — *ἤδη*, forthwith, at the very start. — *εἰς*, with reference to, for. — *τούτου ἕνεκα*: taking up *ἵνα προφαίνοιτο*. Cf. G. 215, Rem. — *ἀφαικῆναι*: see *ἀφήμι*.

14. *δοῦν*: cf. ii. 1. 3, and note, and below, § 16. As an adverb *δοῦν* goes with *λαμβάναν*; as a relative it introduces the sentence. — *ἀπέδειξαν λαμβάναν*, gave them notice to take. — *οἶνος φονίκων*, palm wine. Cf. i. 5. 10. — *ὄξος . . . αὐτῶν*, a sour (cf. *ὄξος*) drink made from the same by boiling (*ἔψω*, to boil).

15. *αὐταὶ αἱ βάλανοι*, the dates themselves (opposed to the wine, etc.), in partitive appos. (G. 137, N. 2). — *τοῖς οἰκέταις*: with *ἀπέκιντο* (G. 184, 3). *οἰκέτης*, from *οἶκος* (W. 54, 4, 2, ε), properly a house-servant. — *ἀπέκιντο*, were set apart; equiv. to pass. of *ἀπετίθεσθαι*, below. — *κάλλους*: gen. of cause (G. 173, 1). — *ἡλέκτρον*: abridged for *ἡλέκτρον ὕψους*. Cf. the similar case explained in G. 186, N. 2. — *τὰς δὲ τινας*, but some (*τινάς*) others. — *τραγήματα*, for sweetmeats, to be eaten at dessert (G. 137, N. 4). — *καὶ ἦν . . . ἡδὺ μὲν*, and these (the *τραγήματα*, G. 135, 2) were a palatable thing (G. 138, N. 2 c) also at a symposium (*πότον*, not *ποτόν*). — *κεφαλ-αλγῆς*: derivation? See G. 131, 1.

16. *τὸν ἐγ-κέφαλον*, the crown (lit. brain), a large terminal cabbage-like growth at the top of the stem of the palm-tree. — *ιδιότηα*, peculiar-ity (W. 54, 4, 7, α). — *ἡδονῆς*, flavor. Cf. *ἡδύ*, above. — *ἐξαμειβεῖται*: why opt.? — *ἅλος*, entirely (G. 138, N. 7): we sometimes say, *it all dried up*.

17. ὁ . . . ἀδελφός: note the position of the genitives (G. 142, 1st). — γυναικός: by name *Statira*. — αὐτοῖς: case (G. 186). Cf. Ἑλλάδι in the next section.

18. γέγων: predicate nom. to οἰκῶ (G. 136; cf. 137, N. 4). — οἰκῶ: see *Hellen.* iii. 2. 12, *Κασία, ἐνθαπερ ὁ Τισσαφέρνης οἶκος*.

Page 46. — πᾶσι κῆμῃχανα (i. e. καὶ ἄμ.), *many difficulties*, lit. *many and inextricable (straits)*, G. 141, N. 4): ἀμήχανα = ἐν οἷς οὐδεμία μηχανή. — εὖρημα, *a piece of good fortune*; der. from εὐρίσκω (W. 54, 4, 4, a). — εἰ δυνάμην: we might have had εἰδὼν δύνωμαι (G. 248, 2; 226, N.), as the context implies, *I thought it would be a εὖρημα*. — οἶμαι . . . ἔχεν, *for I think it would not be a thankless labor for me* (G. 246). For ἀχαρίστως ἂν ἔχεν, cf. note on i. 1. 5, end. — πρὸς ὑμῶν: as if a passive had preceded in place of ἀχαρίστως ἔχεν.

19. ἐπιστρατεύοντα: quoted after ἡγγεῖλα (G. 280). For the fact mentioned, see i. 2. 4. — καὶ μόνος, κ. τ. λ.: cf. i. 10. 7 and 8. — σὺν τοῖσδε: with a gesture. — αὐτῷ: the King.

20. βουλευέσθαι: what other tenses might be used? (G. 203, N. 2). — εὐ-πρακτότερον: verbal adj. (G. 119, 2) in the comparative. The subj. of εὐπρακτότερον ἢ is διαπράξασθαι understood, the διαπράξασθαι expressed being the object of δύνωμαι.

21. μεταστάντες: second aor. Cf. μετασθησάμενος in § 8. — Κλέαρχος δ' ἔλεγεν, i. e. *Clearchus was their spokesman*. — ὡς βασιλεῖ πολέμησοντες, *with the intention of warring with the King* (G. 186, N. 1). When, as here, the subject of the leading verb is also the speaker (cf. G. 277, N. 2), ὡς simply emphasizes the *cause* or *purpose* denoted by the participle.

22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, i. 4. 11–13. — θεούς, ἀνθρώπους: objects of ἡσυχύθημεν (G. 158, N. 2). The infinitive προδοῦναι is a second obj. of the same verb (G. 260, 1). — παρέχοντες (sc. αὐτῷ), *when we had offered* (G. 204, N. 1). — εὖ ποιεῖν: purpose (G. 265; 165, N. 1).

23. ἐπεὶ: here, *since*; above, in § 22, *when*. — βασιλεῖ . . . ἀρχῆς: cf. ii. 1. 11. — τὴν χώραν κακῶς ποιεῖν: cf. i. 4. 8, and note. Cf. below, ἡμᾶς εὖ ποιών. — εἰ τις . . . λυποῖη, i. e. *if no one should molest us*: τις is like French *on* and German *man*, with no exact English equivalent. — ἀδικοῦντα: sc. τινά, and cf. βουλευομένους in i. 1. 7. — ἡμᾶς . . . ὑπάρχει, *shall take the first step also (καὶ) in doing us good* (G. 279, 1), καὶ εὖ ποιών emphatically opposed to ἀδικοῦντα. — εὖ ποιοῦντες (G. 277, 2).

Page 47. — 24. ἤκω: mood? — αἱ . . . μενόντων, *let the truce continue*. — ἀγοράν παρέχομεν, *will provide a market*, i. e. an opportunity for the Greeks to buy provisions.

25. εἰς: cf. εἰς τῷ, i. 7. 1, and note. — διαπεπραγμένους (cf. διαπράξασθαι in § 20): with δοθῆναι as its object. — δοθῆναι αὐτῷ: cf. the corresponding active δοῦναι ἑμοί in § 18. — καίπερ: with the following concessive part. (G. 277, N. 1st). — ἀξιον βασιλεῖ, *befitting the King* (G. 185; 184, 2). Cf. G. 178, N.

26. τέλος: cf. i. 10. 13. — παρέξεν: sc. ἡμᾶς. The inf. is quoted after

the idea of *promising* in πιστά (G. 202, 3). So ἀπάξιν. — οὐον δ' ἂν μή: why not οὐ?

27. πορεύεσθαι, ἔξιν: both quoted after ὁμόσαι. Cf. the two future infinitives in § 26. — ὡς διὰ φίλης (sc. χώρας), as (you would go) *through a friendly country*.

28. ταῦτα ἔδοξε: cf. note on i. 3. 20. — ὤμοσαν . . . ἔδοσαν: cf. note on πιστά in ii. 2. 10.

29. ὡς βασιλεία: cf. i. 2. 4. — διαπράξωμαι, *shall have accomplished*, with future perfect force (*Moods and Tenses*, § 20, n. 1). — ἀδέομαι: sc. διαπράξασθαι. — ὡς ἀπάξιν καὶ ἀπιών (G. 200, n. 3²): cf. note on ὡς πολεμήσοντες in § 21.

CHAPTER IV.

SYNOPSIS: The Greeks and Ariaeus remain encamped near each other for more than twenty days, during which time the barbarians receive visits from their friends (1). The Greeks grow uneasy and ask their generals why they remain, and express their suspicions of the King's intentions (2-4). Clearchus answers that it will not do to go away, as that would break the truce and they would be left without provisions, guide, or friends (5); that, moreover, the Euphrates bars their way, and that they have no cavalry (6). He declares his faith in the King's oath (7). Tissaphernes and Orontas arrive with their armies (8). The Greeks proceed with Tissaphernes as guide (9), but are suspicious of the Persians, and march apart from them. Mistrust increases on both sides, and they sometimes come to blows (10, 11). They arrive at the wall of Media (12), and from thence a march of two days brings them to the Tigris. The Greeks encamp near Sitæce, and the barbarians cross the river (13, 14). After supper a man brings a warning from Ariaeus to the Greeks to beware of a night-attack, and to guard the bridge over the Tigris (15-17). Clearchus is greatly alarmed (18); but the story is observed to be inconsistent (19, 20), and after questioning the messenger it is concluded that he has been sent with an ulterior object (21, 22). Nevertheless, a guard is sent to the bridge (23). At daybreak the Greeks cross the bridge (24), and proceed in four days to the river Phrysus. Near Opis they are met by an illegitimate brother of the King, who views them as they pass, and is amazed at their number (25, 26). They proceed through Media, plundering the villages of Parysatis (27), and along the right bank of the Tigris, procuring provisions from Caenae, a city across the river (28).

1. εἰκοσιν: sc. ἡμέρας. — οἱ ἄλλοι ἀναγκαῖοι, *his other relatives*: ἀναγκαῖος (from ἀνάγκη, W. 55, I, 1, α) is the Lat. *necessarius*. — δεξιός, *assurances*, pledged by the person who brought them with the *right hand*. — μή . . . αὐτοῖς, *that the King would bear them no ill-will* (μνησι-κακήσαι: μμνήσκω, stem μνα-, and κακός). The inf. is quoted after δεξιός; cf. παρέξιν in ii. 3. 26. — ἐπιστρατέας: gen. of cause (G. 173, 1). — τῶν παροισμένων, *of what was past* (G. 200, n. 3).

2. οἱ περὶ Ἀριαεῖον, *Ariaeus and those with him* (G. 141, n. 3). Cf. οἱ ἀμφὶ Τισσαφέρνην, iii. 5. 1. — ἐνδηλοι . . . νοῦν, *evidently paid less regard to the Greeks*. For προσέχοντες, cf. ἀνιόμενος in i. 2. 11, and note.

Page 48. — 3. *ἡ* may introduce the second part of an alternative question (G. 282, 5), even when the former part is only implied (here *πότερον ἄλλως ἔχε*). Cf. the use of *an* in Lat. — *περὶ παντὸς ποιήσαιο*: cf. *περὶ πλείστον ποιῶτο* in i. 9. 7, and note. — *ἦ*: subj. of purpose (G. 216). The opt. referring to the future has the force of a primary tense (*Moods and Tenses*, § 34, 2). — *στρατεύαν*: dependent on *φόβος* (G. 261, 1, with N.). We might have had *οἱ ἄλλοι ἔ. φοβῶνται . . . στρατεύαν*. — *ὑπάγεσθαι*: cf. ii. 1. 18. — *διοσπάρθαι*: see *διασπείρω* and G. 262, 1. — *ἀλίσθη*: cf. *διαπρέψωμαι*, ii. 3. 29. — *οὐκ . . . ἡμῖν*, *it is not possible that he will not attack us*, lit. *there is not how* (introducing the indir. quest.) *he will not*, etc. (G. 283, 8¹).

4. *ἡ . . . ἀποταχίῃα*, *is either trenching or walling off some point*. Cf. the use of *τι* in i. 10. 16. — *τοσούδε*, *so few*: accent (G. 27, 4). — *ἐπὶ . . . αὐτοῦ*, *at his very doors*.

5. *ἐπὶ πολέμῳ = πολεμήσοντας*. — *ἔπειτα*, *moreover*, introducing *πρώτον μὲν, αὐθις δέ*, etc. — *ἔθεν*, (*a place*) *from which*. — *ἐπιστιπούμεθα*: purpose (G. 236). — *ἄμα* and *εὐθύς* (G. 277, N. 1) both qualify *ἀφεστήξει*, which is a future perfect (G. 120, N.; 200, N. 9). Cf. below, *λελείψεται*. — *ὄντες*: sc. *φίλοι*.

6. *ποταμός*: emphatic, as if he had said, *but as to rivers, I don't know whether (εἰ), etc.* — *διαβατός*: the verbal in *-τός* used personally (G. 281, 1). — *οὐ μὲν δῆ*: cf. i. 9. 13, and note. — *ἀν*, i. e. *ἐάν*. — *οὐ . . . εἰσιν*: implying also, *nor will there be*. — *τῶν δὲ . . . ἄξιοι*, *whereas the enemy's horse are very numerous* (lit. *the most*, compared with those of other nations) *and very efficient*. — *νικῶντες = εἰ νικῶμεν*; but *ἡττωμένων*, to which *σωθῆναι* is apod., = *ἐάν ἡττώμεθα*, or perhaps *εἰ ἡττώμεθα* (see *Moods and Tenses*, § 54, 2 b). — *οἷόν τε*: sc. *ἐστίν*.

7. *σύμμαχα*, *helps*. — *εἰ τι*, *on what account* (G. 160, 2; 149, 2²). — *αὐτόν*: repeating *βασιλέα*. — *θεούς*: cf. *θεούς* in ii. 3. 22, and G. 158, N. 2.

Page 49. — 8. *ὡς ἀπὼν* (G. 277, N. 2): here the writer and the subj. of the leading verb are not the same person (cf. note on *ὡς πολεμήσοντας* in ii. 3. 21, and ii. 3. 29), so that *ἀπὼν* expresses the intention *professed by Tissaphernes*. There is nothing in the use of *ὡς* to indicate the historian's opinion as to the honesty of this profession. See note on *ὡς βοηθήσαν* in § 25. — *εἰς οἶκον = οἰκάδε*: see note on *οἰκῶ* in ii. 3. 18. Besides Caria he now had the satrapy of Cyrus. — *ἦγε*, i. e. *Orontas*. Cf. iii. 4. 13. — *ἐπὶ γάμῳ*, *in marriage, as his wife*.

10. *αὐτοὶ . . . ἐχώρουν*, *proceeded [themselves] by themselves*. — *ἱστροποιδεύοντο*: the Greeks and barbarians. — *ὥσπερ πολεμίους* (sc. *φυλακτόμενοι*), *just as (if they were guarding against) enemies* (G. 277, N. 3).

11. *τοῦ αὐτοῦ*: sc. *τόπου*, and cf. i. 8. 14. — *πληγὰς ἐνέτεινον*: cf. i. 5. 11.

12. *τείχος*: mentioned in i. 7. 15. If we suppose that the southern part of this wall, which reached from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it in i. 7. 15, but here; and, secondly, for the King's digging the ditch for the purpose, on

that assumption, of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward on the southern side of the ditch, in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now *pass within* (παρήλθον) on their way to the Tigris. — ἦν ψυδο-
μημένον = ψυδοδμήτο (G. 98, 2, N.). — κεμέναις, *lying*; we say *laid*. — ποδῶν: why gen.? — μήκος δ' ἔλεγτο, *but in length, it was said*, etc.

13. τὴν δ'... ἐπτά, *and the other (by its having been) bridged over* (means, G. 277, 2) *with seven boats*. See note on § 24. — ἦσαν ἀπό: cf. εἰσὶν ἐκ in i. 2. 7. — ὥσπερ: sc. κατατέμνηται.

14. δένδρων: with παράδεισος (G. 167, 4). If it went with δασέος it would be δένδροις (cf. iv. 7. 6). — οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

Page 50. — 15. ἔτυχον... ὄντες, *happened to be walking*. — πρὸ τῶν δπλων: cf. note on ii. 2. 20. — οὐκ ἐξήτει, *did not ask for, ask to see*. — καὶ ταῦτα ἄν: cf. i. 4. 12, and note.

16. ὅτι: introducing direct discourse. Cf. i. 6. 8, end, and note. — Ἐπεμψε: agreement (G. 135, N. 1). — πιστοί: cf. note on i. 5. 15. — μὴ ἐπιθῶνται (G. 216).

17. ὡς διανοεῖται, *since T. intends*, etc.; but in the next line ὡς, *in order that*. — τῆς διώρυχος: the second of the two mentioned in § 13; over this there was only a pontoon bridge, which could be destroyed easily.

19. νεανίσκος τις: conjectured to have been Xenophon himself. — οὐκ ἀκόλουθα, *inconsistent*. — τό τε ἐπιθήσεσθαι καὶ λύσειν, i. e. *the two stories of an intention to attack, and at the same time to destroy the bridge*: we should expect τὸ also before λύσειν. For the unusual fut. inf. see G. 202, 3^a; also *Moods and Tenses*, § 27, N. 2 b. — νικᾶν: sc. αὐτούς as subject. — τί δεῖ... γέφυραν: *why need they destroy the bridge?* implying *what good will it do them*, etc.? It is thus a proper apod. to the future prot. ἂν... νικῶσι (G. 223). — ἂν (i. e. ἔάν) ὦσιν, ἔχομεν ἂν: a subj. in the prot. (G. 223), with an opt. with ἂν in the apod. (G. 224), the latter belonging to an implied prot. in the opt., such as, *if we should wish to escape* (G. 227, 1; *Moods and Tenses*, § 54, 1 a²). The οὐ in οὐδέ, *not even*, modifies ἔχομεν ἂν, the meaning being, *even if there are (shall be) many bridges, we should not know*, etc. Cf. for this meaning of οὐκ ἔχω, i. 7. 7, and note; and see also οὐχ ἔξουσιν in § 20.

22. ὑποπέμψαιαν, *had sent with a false message* (ὑπό): the dir. form was ὑπέπεμψαν (G. 243). — ἐνθεν μὲν, ἐνθεν δέ, *on this side, on that*. — πολλῆς... ἐνότων, *since it was extensive and fertile, and since there were men in it to work it*.

Page 51. — εἴ τις βούλοιτο: might have been εἰάν τις βούληται (G. 248, N.).

23. ἐπὶ μέντοι... ὅμως, *yet they nevertheless*, etc., i. e. notwithstanding that they now knew the man's statements were false. Cf. ii. 2. 17. — ἀπήγγελλον, i. e. the next morning.

24. ἔξυγμένην: the Greek could say ζευγνύναι γέφυραν (G. 159), *to build* (lit. *join*) *a bridge*, or ζευγνύναι ποταμόν (or διώρυχα), *to bridge a river* (or

channel); for the latter see § 13. — *ὥς . . . πεφυλαγμένως*, as guardedly as possible: supply *ἦν* with *ολόν τε* (= *δυνατόν*). — *τῶν παρὰ Τισσαφέρνηους* 'Ελ.: cf. *τῶν παρὰ βασιλέως*, i. 1. 5, and note. — *διαβαινόντων* (sc. *αὐτῶν*): we should expect the *dat.* after *ἐπιθήσεται*, rather than the *gen.* absolute. In the same way *διαβαινόντων* occurs in the next line, notwithstanding the following *αὐτοῖς*. — *σκοπῶν*: participle. — *διαβαίνουσιν*: in the direct form *διαβαίνουσι* (G. 243), to see whether they were crossing. — *ῥχετο ἀπελαύνων*, went riding off (G. 279, 2, N.); *ῥχετο*, lit. was off (G. 200, N. 3).

25. *πλήθρον*: cf. *πλήθρων*, i. 2. 23. — *ῥκετο*: cf. *οἰκουμένην*, i. 4. 1. — *ἡ ὄνομα Ὀπίς*: cf. i. 5. 4, and note. — *πρὸς ἦν*: why accusative? — *ὥς βοηθήσων* (G. 277, N. 2): *ὥς* shows only that the partic. gives the purpose which is professed by the subject (*ὁ ἀδελφός*). See note on *ὥς ἀπὼν* in § 8, and on *ὥς πολεμήσοντες* in ii. 3. 21. Cf. also i. 1. 11, and note.

26. *εἰς δύο*, two abreast (W. 62, III. 1, γ). They marched by in column. — *ἄλλοτε . . . ἐφιστάμενος*, halting now and then. — *τὸ ἡγούμενον* (object): cf. ii. 2. 4, and note. — *ἐπιστήσας*: why opt.? — *ἐπιστάσιν*: force of the suffix *σις*? — *ἐκπεπλήχθαι*: see note on i. 5. 13.

27. *Κύρῳ ἐπεγγελῶν*, insulting Cyrus (G. 184, 2) besides (*ἐπὶ*), i. e. besides gratifying the Greeks. Cf. *ἐπι-λέγειν*, i. 9. 26. — *διαρπάσαι . . . ἐπέτρεψε*: cf. i. 2. 19, and note. — *πλὴν ἀνδραπόδων*, i. e. except that the men in them were not to be made slaves.

CHAPTER V.

SYNOPSIS: They arrive at the river Zapatas, and Clearchus sends a messenger to Tissaphernes and requests an interview (1, 2). When they meet, Clearchus expresses his hope that they shall be able to dispel the mutual distrust of the Greeks and barbarians (3, 4); mentions cases where great evil has been done through misunderstanding (5, 6); refers to their oaths and the vengeance of the Gods should they break them (7); details the facts which render it necessary for the Greeks to retain the friendship of the Persians (8–12), and the advantages to the barbarians of an alliance with his Greek army (13, 14); and finally he asks to know who has excited the suspicions against them (15). Tissaphernes assures Clearchus that the Greeks have no cause for distrust (16), showing how completely they are in the power of the Persians (17–19), and how unnecessary it would be for the latter to resort to perjury if they wished to destroy their former enemies (20, 21). He expresses great personal friendship for the Greeks, and hints at an especial service they may do for him (22, 23). Clearchus believes him sincere, and when he promises to disclose the names of those who have sought to create distrust between them, if Clearchus with the rest of the generals will come to him, the Greek general consents (24–26). The next day he returns to camp and states what has been agreed upon, and, though opposed by some of the soldiers, finally persuades five of the generals and twenty captains to accompany him (27–30). The generals are invited to enter the tent of Tissaphernes, and not long after they are seized and those without murdered (31, 32). Nicarchus alone escapes, and flees terribly wounded to the Greeks (33), who run to arms (34). Ariaeus with 300 Persians approaches the camp, and calls for some general or captain (35, 36). Cleanor, Sophacetus, and Xen-

ophon come forward (37). Ariæus tells them that Clearchus, having violated the truce, is dead, but that Proxenus and Menon are in great honor, and that the King demands their arms (38). In answer Cleanor reproaches him for his treachery, and Xenophon skilfully asks that Proxenus and Menon may be sent to the Greeks to advise them (39-41). The barbarians leave without making answer (42).

Page 52. — 1. *ὑποψίαι*, feelings of distrust. — *φανερὰ*, pred. to *ἐφαίνετο*, is specially opposed to *ὑποψίαι*.

2. *Τισσαφέρνει*: cf. *τούτῳ* in i. 1. 9. — *εἰ δύναίτο*, κ. τ. λ. (G. 248, 2), in case he could in any way stop, etc. The apod., suggested by *παύσαι*, would be *ἵνα παύσαιε* or the like. See *Moods and Tenses*, § 53, n. 2, for further details of this important construction. — *πρὶν γενέσθαι* (G. 274). — *ἐρῶντα* (G. 277, 3).

3. *Τισσαφέρνει*: a *heteroclit* voc. (G. 60, 12). — *ἀδικήσαν*: cf. *μνησικακήσαν* in ii. 4. 1, and note. — *φυλαττόμενον ἡμᾶς*, are on your guard against us (G. 280). — *ὡς πολεμίους*, as (you would be against) an enemy.

4. *οὐ δύναμαι οὐτε*: we should expect *οὐτε δύναμαι* to correspond to *ἐγὼ τε οἶδα*. See note on *μήτε . . . τε* in ii. 2. 8. — *πειρώμενον* (G. 280). — *οὐδὲν . . . οὐδέν*, that we on our part do not even think of any such thing (G. 280, n. 3). — *εἰς λόγους σοι ἔλθειν*, to have an interview with you (G. 186, n. 1, end). — *εἰ δυνάμεθα* (G. 248, n.). Cf. § 2. — *ἀλλήλων* (G. 174).

5. *ἐκ, in consequence of*. — *οἱ . . . ἐποίησαν*: we should expect *φοβηθέντας . . . βουλομένους . . . ποιήσαντας* (G. 280), but such an accumulation of participles would be harsh. — *φθάσαι*: sc. *ποιήσαντές τι* (G. 279, 2). — *μέλλοντας*, intending, transitively. — *αἶ*, i. e. *what is more*.

6. *ἄγνωμοσύνας*, misunderstandings (W. 54, 4, 7, β).

7. *πρώτον . . . μέγιστον*, for first and chiefly. Cf. i. 3. 10. The correl. of *μέν* is *δέ* in § 8. — *θεῶν* (G. 167, 3), oaths (sworn) by the Gods, as we say *ὀμνύναί θεούς*. — *εἶναι* (G. 263, 1). — *τούτων*, i. e. *τῶν θεῶν ὄρκων* (G. 171, 2). — *παρημεληκώς* (G. 280, n. 2): cf. *ἔψευσμένος*, i. 3. 10, and note. — *τὸν θεῶν πόλεμον*, the Gods' war (G. 167, 2). — *ἀπό*, with, by the aid of. — *φεύγων*, flying; but *ἀποφύγοι ἄν*, could make his escape. For *ἀποφύγοι* and *ἀποδραίη*, cf. i. 4. 8, and note.

Page 53. — 8. *ὅπως . . . ἀποσταίη*, how he could retire to a strong place, i. e. to a place that would prove really *ἐχυρόν* against the Gods. For the three apod. with prot. implied, see G. 226, 2. — *πάντῃ πάντα*: cf. *πάντων πάντα* in i. 9. 2, and the *πανταχῇ πάντων* following. — *θεοῖς* (G. 185; 184, 2). With this section compare *Psalms* cxxxix. 7-12.

8. *περὶ μὲν δὴ*: *μέν* is repeated from *πρώτον μὲν* in § 7. — *παρ' οὓς* (i. e. *τοὺς θεοὺς*) . . . *κατεθέμεθα*, in whose hands we have deposited the friendship which we have compacted. — *τῶν δ' ἀνθρωπίνων*, but of human things (G. 168). — *ἐν τῷ παρόντι*, in the present crisis.

9. *πᾶσα ὁδός*, every road; but following, *πᾶσα ἡ ὁδός*, all the way. — *αὐτῆς*: with *οὐδέν*. — *φοβερώτατον* (G. 138, n. 2 c).

10. *ἄλλο τι* (sc. *ποιούμεν*) *ἂν ἤ*: *ἄλλο τι ἢ* or the simple *ἄλλο τι* is

equivalent in asking a question to οὐ or ἄρα οὐ, Lat. *nonne* (G. 282, 3). — εὐ-εργέτην, *benefactor* (suff. της). — ἑφ'εδρον, *a fresh opponent, a successor in the contest*, prop. of an odd combatant in the public games, who remained without an adversary when the others had been paired by lot, and sat by (ἐπὶ and ἔδρα) ready to engage (of course at a great advantage) with any athlete who should beat his adversary. — ταῦτα repeats the indirect question.

11. τῶν τότε (G. 141, N. 3²). — ὃν βούλοιτο (G. 247; 233) might be ὃν ἂν βούληται. — ἔχοντα, *σάζοντα, οὖσαν* (G. 280). — ἥ . . . ἐχρήτο, *which Cyrus found hostile*. — ταύτην: repeating τὴν . . . δύναμιν with emphasis.

12. τούτων . . . δύνων, *but since this is so*. — ὅστις οὐ βούλεται: result (G. 237, N.). — ἀλλὰ μὴν begins the sent. as if the parenthesis ἐφ' . . . εἶναι were to be followed by a sentence like καὶ ἡμεῖς ὑμᾶς πολλὰ ὠφέλειν δυνήσομεθα. (Kriiger.) This is really said in other words in § 13 and § 14.

13. οὓς νομίζω ἂν παρασχεῖν, *whom I think I could render* (παράσχοιμι ἂν): cf. i. 3. 6. So παῦσαι ἂν (G. 134, 2²). — ἐν-οχλοῦντα, *disturbing*, lit. *crowding* (δχλος) *upon* (G. 279, 1). — οἷς: with τεθυμωμένους, *incensed* (G. 184, 2). — κολάσαισθε: doubtful emendation for κολάσεσθε, made on acc. of ἂν (G. 208, 2). — τῆς . . . οὐσης = ἡ τῇ . . . οὐση.

14. ὡς μέγιστος (sc. φίλος), *the very greatest*: cf. note on ὅτι ἀπαρ-σκευότατον, i. 1. 6.

Page 54. — ἔχων ὑπηρετας = εἰ ἔχοις, κ. τ. λ.: additional protasis to both ἂν εἴης and ἂν ἀναστρέφοιο. — τῆς χάριτος: with ἔνεκα. — ἦν ἂν ἔχοιμεν: χάριν ἔχω is exactly the Lat. *gratiam habeo*: cf. note on i. 4. 15.

15. οὕτω θαυμαστόν, *so surprising*. — τοῦνομα τίς: a mingling of two constructions, ἥδιστ' ἂν ἀκούσαιοι τίς, κ. τ. λ., and τοῦνομά τινος ὅστις, κ. τ. λ. Rehdantz, however, explains the words: *I would gladly hear by name, who is so skilled*, etc. — ἀπημείβεθ'η, *replied*, a form found only here. It reminds us of ἀπαμειβόμενος and ἀμείβετο in Homer.

16. Ἀλλά: cf. ii. 1. 4, and note. — ἥδομαι ἀκούων: cf. ἦσθ'η ἰδὼν, i. 2.

18. — ἀκούων σου λόγους (G. 171, 2, N. 1). — γινώσκων, *since you know*. — μοι δοκεῖς must be transl. impers, *it seems to me*, in order to bring in κακόνους ἂν εἶναι, *that you would be evil-minded*, in Eng. — ὡς ἂν μάθης (G. 216, N. 2).

17. εἰ ἐβουλόμεθα, *supposing it was our wish*, i. e. when we made the treaty (G. 221); to this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted after δοκοῦμεν. Cf. ἀπορεῖν ἂν in § 18, and note. — ἐν ᾗ, *by means of which*. — ἀντιπάσχεν: with κίνδυνος (G. 261, 1); sc. εἴη ἂν.

18. ἐπιτίθεσθαι: with ἐπιτηδείων. — ἀπορεῖν ἂν (= ἀποροῦμεν ἂν): cf. note on § 16, and ἀπορεῖν in § 17, and note. — τοσαῦτα: with a gesture. — ὅντα, *though they are*. — ὑμῖν ὅντα πορευτέα, *must be crossed by you*, quoted after ὁρᾶτε (G. 280): direct form, ὑμῖν πορευτέα ἐστίν (G. 281, 1). Cf. with the active of this const., ὁρη πορεύεσθαι, the note on ὁδόν in i. 2. 20. — ταμειεύεσθαι, *to parcel out*, like a steward (ταμίης), and so *to have by themselves, to deal with at once*, etc.; sc. τοσοῦτους, antec. of ὁπόσους.

19. ἀλλά, *still*. — ὃν κατακαύσαντες (causal). — οὐδ' εἰ, *not even if*: the οὐ goes with ἂν δύνασθε; the δέ (even), with the conditional clause.

20. **ἔχοντες**: conditional (note in the next line **μηδένα**) = **εἰ ἔχομεν**. For **εἰ ἔχομεν ἐξελόμεθα ἂν**, see G. 227, 1. — **ἔπατα**: cf. **εἶτα** in i. 2. 25, and note. — **πῶς ἂν . . . ἂν ἐξελόμεθα** (G. 212, 2). — **πρὸς** (W. 62, VI. 6, 1, α).

21. **παντάσῃ . . . ἐστί**, but it is characteristic of (belongs to, G. 169, 1) those altogether without resources.

Page 55. — **καὶ τούτων**, and that too. — **οὔτινες ἐθέλουσι**: used as if **ἀποροὶ εἰσιν**, κ. τ. λ. preceded; we should expect simply **ἐθέλειν**, to be willing. Cf. ii. 6. 6.

22. **ἔόν**, when it was possible, acc. absolute (G. 278, 2). — **οὐκ . . . ἤλθομεν**, did we not proceed to do it? — **ἔρως**, earnest desire: sc. **ἐστί**. — **τούτου** refers to **οὐκ . . . ἤλθομεν**. — **τὸ . . . ἰσχυρόν**: the whole infin. clause stands as an object acc. after the verbal idea in **ἔρως**: trans. *my desire that I may secure the confidence of the Greeks* (cf. note on i. 7. 4, end), and with that mercenary force (G. 154) with which (G. 188, 5) C. made his expedition . . . with this (τούτῃ) I may return to the coast, etc. **μισθοδοσίας** and **εὐεργεσίας** (W. 54, 4, 3, γ) are accusatives.

23. **ὄσα**: with **χρήσιμοι** (G. 160, 1). — **ἐστέ**, are by anticipation, and so for **ἔσεσθε**. — **τὰ μὲν . . . εἶπας**, some you also have mentioned. — **τιάραν**: a steeple-shaped head-dress of distinguished Persians, worn upright (**ὀρθήν**) only by the King; when worn by others, the point was bent forward. — **τὴν δ' . . . ἔχει** (sc. **ὀρθήν**): as it was the outward sign of royalty to wear the tiara upright on the head, so *wearing it upright in the heart means aspiring to royal dignity*, i. e. bearing the royal symbol in the heart, though not on the head. T. thus intimates his intention to revolt from the King by the aid of the Greeks, in order to blind Clearchus to his real plans.

24. **εἶπεν** (i. e. Clearchus): repeated in **ἔφη**. — **οὐκοῦν**, therefore, in questions implies an affirm. answer, and is generally to be rendered by *not then*. — **τοιούτων ὑπαρχόντων**, when such grounds exist. — **παθεῖν** (G. 261, 1).

25. **οἱ . . . λοχαγοί**: in app. to the subj. of **βούλεσθε**. — **ἐλθεῖν ἐν τῷ ἐμφανέῃ**, i. e. so that it shall be apparent to both armies that we trust one another. Cf. **ἐν τῷ φανερωῷ** in i. 3. 21.

26. **σοί** (accented) is emphatic. — **αὐτῷ**, in turn. — **θεν**, from what quarter.

27. **ἐκ**, after, in consequence of, Germ. *in Folge*. Cf. i. 3. 11. — **δηλὸς τ' ἦν οἴόμενος**: cf. i. 2. 11. — **πάνυ φιλικῶς διακείσθαι**, that he was on very friendly terms with. — **ἐκέλευσε** (subj. **Τισσ.**): sc. **λέγειν**. — **οἱ ἂν ἐλεγχθῶσι**: the verb might have been in what other mood? Could **ἐκέλευσε** have been so changed? See G. 247, with n. 2. — **διαβάλλοντες** (G. 280). — **τῶν Ἑλλήνων**: with **οἱ**. — **οἱ . . . αὐτοὺς**: cf. **ὃν . . . αὐτόν** in i. 9. 29: **αὐτοὺς** is added for emphasis.

28. **αὐτῷ**, i. e. Clearchus. — **ὅπως . . . ᾗ** (G. 216, 2).

Page 56. — 29. **ἔχειν τὴν γνώμην**, to be devoted. — **τοὺς παραλυπούντας**, troublesome rivals (note the prep.). — **μηδέ λέγειν, μηδὲ πιστεύειν** (G. 260, 1): the underlying idea is that of a command, not that of a statement of fact.

30. **ἰσχυρῶς κατέειπεν**, insisted strenuously. — **ἔστε διεπράξαντο** (G. 239, 1). — **ὥς εἰς ἀγοράν**, i. e. without arms.

Page 56. — 32. οἱ ἔνδον, οἱ ἔξω (G. 141, N. 3⁵). — *ἔτι* πάντας: cf. i. 1. 5, and note.

33. ἱππασίαν: force of the suff.? — ἡμφεγνόνουν (G. 105, 1, N. 3). — εἰς τὴν γαστέρα: the accusative with reference to the motion of the weapon.

36. εἴ τις . . . λοχαγός, i. e. *whatever general or captain there was* (G. 248, 1), direct εἴ τις ἔστιν, suggests the subject of προσελθεῖν. — ἀπαγγέλωσι: why subjunctive?

37. τῶν Ἑλλήνων: depending on the proper names. — στρατηγοὶ μὲν, σὺν αὐτοῖς δέ: the first two are contrasted, as generals, with Xenophon. — *ἔπινοφών*: cf. iii. 1. 4 sq. — τὰ περὶ, *the fate of*.

38. ἔστησαν εἰς ἐπήκοον, *got within hearing distance*. — ἐπιτορκῶν, *λύων*: with ἐφάνη (G. 280). — ἔχει τὴν δίκην, *has received his deserts*. — αὐτοῦ (G. 142, 4, N. 3). — ἀπαυτεῖ (G. 164). — ἐαυτοῦ (G. 169, 1). — εἶναι: sc. τὰ ἔπλα. — δοῦλον: cf. i. 7. 3, and note.

39. Διεγὼ δὲ Κλεάνωρ: cf. ii. 3. 21. — Ὀρχομένιος, *of Orchomenus*, a city of Boeotia, famous in the ancient legends of the Minyae. — οἱ ἄλλοι: in app. to ὑμῖς understood, *you others*. Cf. § 25. — θεούς, ἀνθρώπους: cf. ii. 3. 22, and note. — οἵτινες ἀπολαλέκατε, ἔρχεσθε: causal (G. 238). — ἡμῖν: with ὁμώσαντες; cf. οἷς, below. — τοὺς αὐτοὺς (sc. ἡμῖν), *the same that we should*: the position of ἡμῖν expressed forbids its being taken with τοὺς αὐτοὺς. — φίλους καὶ ἐχθροὺς (G. 137, N. 4). — νομεῖν (G. 120, 3).

Page 57. — τοὺς ἄλλους ἡμᾶς, *the rest of us*.

40. γάρ, (we are not that) *for*. — ἐπιβουλεύων: cf. i. 6. 8.

41. ἐπὶ τούτοις, *upon this*. — εἰ . . . ἔλυε (G. 221). — Πρῶξενος, *Μένων*: in emphatic position before ἐπείπερ: we should render, *but as to P. and M., since indeed they are*, etc. — εὐεργέται: force of the suffix?

CHAPTER VI.

Biographical Sketches of the Five Generals.

SYNOPSIS: Of the five generals, who after their seizure are taken to Babylon and beheaded, Clearchus was the most prominent; a man well qualified for war and fond of it (1). He fought during the Peloponnesian War against the Athenians, and at its close undertook an expedition to Thrace (2). When ordered to return by the Ephors, he disobeyed (3) and was condemned to death. Being now an exile, he went to Cyrus and received from him 10,000 darics (4), with which he collected an army and plundered the Thracians until summoned to Asia (5). Summary of the evidence that he was fond of war (6) and fitted for it (7). As evidence that he was fitted for command, notwithstanding his gloomy and harsh disposition, he was skilful in providing supplies for his army and an excellent disciplinarian (8-10). In time of danger his soldiers willingly obeyed him, but left him, when the peril was over, for a general of less harsh disposition (11, 12). No one was personally attached to him, but his troops were excellent soldiers (13, 14). He was about fifty years of age when he died (15). — Proxenus was ambitious from boyhood (16). He joined Cyrus, hoping to gain wealth, influence, and a great name (17), but was unwilling to acquire any of

these by unjust means (18). He was able to command well-disposed men, but could not inspire ordinary soldiers with fear or respect; he was thirty years old when he died (19, 20). — Menon was avaricious, stooping to perjury, falsehood, and deceit to gain his ends (21, 22). He respected and spared an enemy because he was dangerous, but ridiculed and plundered his friends (23, 24). He respected perjury and injustice, but looked upon the pious and truthful as fools (25). He took pride in deceit and ridicule of friends (26), and sought to be honored and courted by showing his power and willingness to do wrong (27). Even in extreme youth he was notoriously licentious (28). He was not put to death with the others, but died like a malefactor, after being tortured alive for a whole year (29). — Agias and Socrates were both courageous in war and faithful to their friends; and at the time of their death each was thirty-five years old (30).

1. *μέν*: cf. *μέν* in i. 10. 19, and note. — *οὕτω*, so, as above described. — *τὰς κεφαλὰς* (G. 197, N. 2, last ex.): the corresp. active constr. would be *αὐτοῖς ἀποτέμνουσι τὰς κεφαλὰς*. — *εἰς*: in app. to (part of) *στρατηγοί*. — *μέν*: correl. to *δέ* in § 16. — *ὁμολογουμένως ἐκ πάντων*, as was agreed by (cf. *ἐκ* in i. 1. 6) *all*. — *αὐτοῦ* (G. 182, 1; 180, 1). — *δόξας γενέσθαι*, i. e. *who appeared to have been* (lit. *to have become or to have shown himself*). — Cf. with this section i. 9. 1.

2. *πόλεμος*: the Peloponnesian War (431–404 B. C.). — *ἀδικοῦσι*, *had wronged*; cf. i. 5. 11, and note. — *τοὺς Ἕλληνας*: the Greek colonists in the Thracian Chersonesus. — *διαπραξάμενος παρὰ τῶν ἐφόρων*, *having secured (his object) from the Ephors*. — *ὡς πολεμήσων*: cf. i. 1. 11, and note.

3. *μετα-γνόντες πως*, *changing their mind for some reason*. — *ἐφ' ὧροι* (*over-seers*), *Ephors*. — *Ἰσθμοῦ*: of Corinth. — *ῥῆχτο πλείων*: cf. *ῥῆχτο ἀπειλούντων* in ii. 4. 24, and note.

4. *ἐθανατώθη*, *was condemned to death* (W. 55, 2): cf. *θάνατος*, *death*. — *τελών*, *magistrates*, the *ἐφοροί*. — *ἄλλη*: no such arguments (*λόγοις*) are given in the *Anabasis*. Cf. i. 1. 9, and i. 3. 3, 4. — *δαρακοὺς*: cf. note on i. 7. 18.

5. *ῥαθυμίαν*, *a life of ease* (*ῥάδιος* and *θυμός*). — *ἀπὸ . . . χρημάτων*: cf. i. 1. 9. — *ἀπὸ τούτου*, *from this time on*. — *ἔφερε καὶ ἤγε*, *plundered*, or *pillaged*: *φέρειν* properly of objects that can be carried off, *ἄγω* of cattle; Lat. *ferre et agere*. — *πολεμῶν διεγένετο*, *went on warring* (G. 279, 1).

Page 58. — 6. *φιλο-πολέμου* (G. 131, 1): cf. *πολεμ-ικός* in § 7. — *δοῖς αἰρεῖται*: cf. *οἷτινες ἐθέλουσι* in ii. 5. 21, and note. — *ἐξόν*: cf. ii. 5. 22. — *αἰσχύνῃ*, *βλάβῃ* (W. 54, 4, 1, β). — *αἰρεῖται*, *chooses*. — *ὥστε πολεμεῖν*, i. e. *provided that he may be (laboring) in war* (G. 266, 2). — *εἰς παιδικά*, *upon a favorite*. — *δαπανᾶν*, *to make outlays*.

7. *ταύτῃ*, *herein*, in these regards. — *ἡμέρας καὶ νυκτός*, *by day or night* (indifferently, G. 179, 1). — *ἄγων*: like the two adjectives, with *ἦν*, *ready to lead*. — *πανταχοῦ πάντες*: cf. ii. 5. 7, and note.

8. *ὡς δυνατόν . . . εἶχεν*, *so far as was possible with* (i. e. *for a man of*) *such a temper as he certainly (καὶ) had*. — *ὡς . . . ἄλλος*: cf. i. 3. 15, and note. — *ὥπως ἔχοι* (G. 217, N. 1). — *αὐτῷ* (G. 184, 3, N. 5). — *ἐμποιῆσαι τοῖς παροῦσιν*, *to inspire in those present (the feeling)*. — *ὡς πειστέον εἴη* = *ὡς δεῖο αὐτοὺς πείθεσθαι*, *that they must obey* (G. 243; 281, 2).

9. ἐκ τοῦ . . . εἶναι, *by being severe* (G. 262, 1; 138, N. 8). — ὀρᾶν (G. 261, 2, end). — ὥς (G. 266, 2, N. 1). — ἔσθ' ὅτε, *sometimes*. Cf. ἐνόησε just preceding (G. 152, N. 2), and the note on ἦν . . . οὕς in i. 5. 7. — γνώμη, *on principle, systematically*: note καί before γνώμη. — ἀκολάστου, *undisciplined*. — στρατεύματος . . . ὄφελος: cf. i. 3. 11.

10. λέγειν αὐτὸν ἔφασαν: Xen. states the facts not on his own authority. Cf. i. 9. 23. — τὸν ἀρχοντα, *his commander*. — εἰ μέλλοι, *if he were either to, etc.* (G. 247): the dir. form would be δεῖ φοβεῖσθαι . . . εἰ μέλλαι, κ. τ. λ. — φυλακάς: why acc.? — ἀ-προφασίστως (πρό-φασις), *boldly, promptly, lit. without making excuses*.

11. τὸ στυγνόν, *the sternness, gloom* (G. 139, 2): cf. τὸ χαλεπὸν and τὸ ἐπιχαρὶ below. — φαιδρόν: pred. to φαίνεσθαι. — ἐν τοῖς προσώποις (poetic plural): connect with τὸ στυγνόν. — ἔρωμένον, *something strong or vigorous; like vigor*.

12. ὅτε γίνοντο (G. 233). — πρὸς ἄλλον ἀρχομένους ἀπέλαι, i. e. *to go away into the service of another*. — δέκειντο, *were disposed*. The active is expressed by διατίθημι (i. 1. 5).

13. καὶ γὰρ οὖν: cf. i. 9. 8.

Page 59. — τεταγμένοι . . . κατεχόμενοι (sc. παρῆναι αὐτῷ). — σφόδρα . . . ἐκρήτο (G. 123, N. 2), *he found exceedingly obedient*, i. e. *these yielded him implicit obedience*.

15. οὐ μάλα ἐθέλαν: as we say, *did not like very much*. — ἀμφὶ τά: cf. the note on εἰς in i. 2. 3.

16. εὐθύς (G. 277, N. 1). — Γοργία: the brilliant rhetorician of Leontini in Sicily, who lived about 485–380 B. C. His fee (ἀργύριον) was 100 minae (about \$1,800).

17. ἐπεὶ συνεγένετο αὐτῷ, *after he had been his pupil*: συνείναι τινι often means *to be one's pupil or disciple*. — φίλος . . . πρώτοις, *while he was on friendly terms with those of highest rank*. — εὐεργετῶν: cf. ἀλεξόμενος in i. 9. 11. — ᾤετο κτήσεσθαι, *expected to get* (G. 246).

18. ἐπιθυμῶν (G. 277, 5). — ἐνδηλον . . . εἶχεν, *he moreover made this also evident*. — τῷ δικαίῳ καὶ καλῷ: cf. τὸ στυγνόν in § 11, and note. The principle of G. 139, 2, is illustrated often in this chapter. — μή: why do we have μή and not οὐ?

19. καλὼν κάγαθῶν: as we should say, “*gentlemen*.” See Lidd. and Scott, s. v. καλο-κάγαθός. — αἰδῶ ἑαυτοῦ, *respect for himself* (G. 167, 3). — στρατιώταις (G. 187, end; 184, 1). Cf. § 8. — στρατιώτας: cf. θεοὺς in ii. 5. 39, and note. — φοβούμενος: what use of the part.? See G. 280, N. 1, and cf. δήλος ἦν ἐπιθυμῶν in § 21, and στέργων φανερός ἦν and ἐνδηλος ἐγγίγνετο ἐπιβουλεύων in § 23. See also i. 2. 11, and note.

20. πρὸς τὸ . . . δοκεῖν, *for being, and having the reputation of being, fit to govern* (G. 262, 1). This const. occurs several times below. ἀρχικόν modifies τινά understood, the subject of the infinitives. — ἐπαινεῖν (bis): subject of ἀρκεῖν (G. 259). — ἐπὶ τῶν (G. 169, 3).

21. μέγιστον: adverbially with δυναμένοις, *the most powerful*. — ἀδικῶν: cf. for the tense the note on i. 5. 11. So ἀδικοῦντα in § 20. — μὴ διδοίη δίκην, *might not pay the penalty*: cf. ἔχει τὴν δίκην, ii. 5. 38.

Page 60. — 22. ὦν (G. 152). — τῷ ἡλιθίῳ (G. 186). Cf. note on § 18, above (at the end).

23. τούτῳ, taking up the relative clause, is to be connected in construction with ἐπιβουλεύων. — ἐνδηλος ἐγένετο: how different from ἐνδηλος ἦν and ἐνδηλος ἐγένετο? — οὐδενός (G. 177). — τῶν συνόντων, *his associates*: connect with καταγελῶν; διελέγετο would require the dative (G. 186).

24. μόνος. . . ὅν, *he thought that he alone* (G. 138, N. 8) *understood that it was* (G. 280) *easiest*.

26. ἀγάλλεται ἐπί: below, with ἡγάλλετο, we have the simple dative of cause), τῷ δύνασθαι, κ. τ. λ. (G. 262, 2). For the formation of the three nouns after ἐπί, expressing quality, see W. 54, 4, 7. — ψευδῇ: from ψευδής, not ψεύδος. — τῶν ἀπαιδευτών: partitive; cf. τῶν στρατευομένων, i. 2. 3, and note. — διαβάλλον τοὺς πρώτους, *by slandering those who were already first* (in their friendship). — τούτους: takes up the relative clause.

27. τὸ . . . παρέχεσθαι (G. 199, 2): obj. of ἐμυχανάτο. An obj. clause with ὅπως would be more common (G. 217). — ἐκ: cf. § 9. — ἡξίου, *expected*. — ἐπιδακνύμενος (G. 277, 2). — ὅτι δύναίτο καὶ ἐθέλοι ἄν: in direct form δύναμαι καὶ ἐθέλωμι ἄν. — ἐνεργείαν δὲ κατέλεγεν, *and he accounted it against (the person) an act of kindness* (W. 54, 4, 3, γ).

28. τὰ δὲ ἀφανὴ ἔξιπαι ψεύδεσθαι, i. e. *there is room for false statements, it is true, about doubtful matters* (G. 159). — τάδε, *the following*. — παρὰ Ἀριστίππῳ: with ὦν; cf. for the facts stated i. 1. 10, and i. 2. 6, and note. — ξένων (G. 171, 3). — ἤδετο, i. e. *Ariaeus*.

29. οὐκ ἀπέθανε: to be connected with the genitive absol. above, which expresses time (G. 277, 1).

Page 61. — κεφαλᾶς: cf. § 1, and note. — ζῶν . . . ἐναντιόν, *after being tortured alive for a year*. — τελευτῆς: cf. i. 1. 1, and note.

30. Note the interchange of the dual and plural in this section (G. 33, 1). — καὶ τούτω: emphatic repetition of the subject in the form of a pronoun. — αὐτοὺς is irregularly inserted before ἐμέφετο, as this verb cannot govern the gen. τούτων, which by its position would naturally be the object of both the clauses with οὐτε. — ἔτη ἀπὸ γενεᾶς, *years from birth, years of age*.

BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE
BREAKING OF THE TREATY. — MARCH FROM THE RIVER ZAPATAS TO
THE MOUNTAINS OF THE CARDUCHI.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1). After the capture of their leaders the Greeks are greatly perplexed and disheartened (2, 3). There is, however, with the army a certain Xenophon, whom Proxenus had sent for,

promising to make him the friend of Cyrus; and who, after consulting with Socrates and inquiring of the oracle at Delphi (4-7), had repaired to Sardis (8). He was there invited by Cyrus to join him on a proposed incursion against the Pisidians (9), and continued to follow him even after the true object of the expedition was known (10). Xenophon now has a dream (11), which greatly terrifies him (12). On awakening he reviews the situation, and is impressed with the necessity of immediate action (13, 14). He calls together the captains of Proxenus, and shows them how little mercy they may expect if they fall into the power of the King (15-18). He declares that while the truce lasted he envied the King and pitied his companions (19), since their oaths bound them not to take anything unless they paid for it, which few of them were able to do (20). Now he proposes that they shall fight for what they need, with the Gods as judges of the combat, who certainly will favor them (21, 22); and urges the greater power of endurance and more resolute minds of the Greeks (23). He exhorts the captains to bravery, and offers to follow or lead as they shall choose (24, 25). All wish him to lead except Apollonides, whose discouraging remarks Xenophon interrupts, showing that their only chance for life is to present a bold front to the King (26-29). Apollonides is expelled from their number, and a meeting of all the generals and captains is called (30-32). When they are assembled, Xenophon is requested to present his opinions (33, 34). He reviews their relations to the King (35); and urges them to show their soldiers that they are courageous (36, 37), to choose new generals (38), and to assemble and encourage the troops, who are exceedingly dejected (39-41); for it is the courageous man alone in battle who is successful (42-44). Chirisophus follows (45), and proposes that they elect the officers at once (46). Xenophon takes the place of Proxenus (47).

1. "Ὅσα . . . δεδήλωται: see note on ii. 1. 1. — ἀπὸντων: temporal part, denoting time present to ἐγένετο (G. 277, 1; 204). — ἐν ταῖς σπονδαῖς, *during the truce*, belongs to ἐγένετο: see iv. 1. 1.

2. ἐπεὶ is here causal, and takes the pluperfect: when it is temporal, it generally takes the aorist; cf. ἐπεὶ ἐτελεύτησαν in § 1, and see note on i. 1. 3. — ἐννοούμενοι μὲν with the eight dependent clauses introduced by ὅτι is summed up in ταῦτα ἐννοούμενοι (§ 3), and there is no corresponding clause with δέ — ἐπὶ . . . θύραις, *at the King's gates*: they were now about 300 miles from Babylon. — ἦσαν (G. 243, N. 2). — κύκλῳ: like the English *a-round*. — παρέχειν ἔμελλεν (G. 98, 3; 202, 3, N.), *was to furnish*. — ἐν μέσῳ τῆς οἰκάδε ὁδοῦ, *between (them and) the road home*. — προὔδωκεσαν (G. 9, 2; 105, 1, N. 1). — οἱ . . . βάρβαροι (G. 276, 1): the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (cf. i. 7. 10). — μόνον (pred. nom.), *left alone*. — νικῶντες, *if they should be victorious* (G. 226, 1), = εἰ νικῶν. — ἡττηθέντων (= νικηθέντων): conditional, = εἰ ἡττηθείεν. — αὐτῶν is partitive genitive after οὐδεὶς.

3. εἰς τὴν ἑσπέραν, *at evening* (properly, *on coming to the evening*: i. 7. 1). — σίτου (G. 171, 2). — τὰ ὄπλα, i. e. the place where their arms were stacked, a general term for their *quarters*. — νύκτα (G. 161). — ἀνεπαύοντο . . . ἕκαστος, *they lay down where each chanced to be* (sc. ὦν, G. 279, 2): observe the force of the imperfect. — πατρίδων, etc. objective genitives after πόθου (G. 167, 3). — γονέων (W. 54, 4, 2, a).

Page 62. — 4. **Ξενοφών**: "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher." It is in the true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise." Grote. — **μετεπίμψατο**, had sent for him. — **οἰκοθεν** (G. 61): cf. **οἶκοι**, i. 1. 10, and **οἰκάδε**, i. 2. 2. — **ξένος**, guest-friend: see note on i. 1. 10. — **εἰ ἔλθοι . . . ποιήσων** (G. 246; 247): the direct discourse would be **ἐὰν ἔλθῃς, ποιήσω**, and **ἐὰν ἔλθῃ** might have been used here, like **ἐπαδὴν λήξῃ** in § 9, below. — **ἐν . . . πατρίδος**, whom he (Proxenus) himself (G. 145, 1) said he considered of more account to himself than (he did) his country (Boeotia): the copula **εἶναι** is understood with **κρίττω νομίζω**.

5. **ἀνακοινοῦται**, consults (as a friend): cf. the act. **ἀνακοινῶσαι** (below), to communicate with (i. e. τῷ θεῷ). — **Σωκράτης**: the philosopher, Xenophon's master and friend. — **μὴ . . . εἴη**, that it might be matter of accusation by the state (G. 218): the subject of **εἴη** is **Κύρῳ . . . γενέσθαι** (G. 259): for **τι**, see G. 160, 2. — **τοῖς Δακ.**: dat. governed by **σύν** in **συμπολεμῆσαι** (G. 187). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408–404 B. C.). See the prefatory note, page 2. — **ἐλθόντα**, agreeing with **αὐτόν** understood (G. 138, N. 8, end).

6. **ἐπῆρετο**: the aor. **ἡρόμην** (from **ἑρομαι**) is common; but **ἑρωτάω** is used in Attic Greek for the forms of the present stem. — **τίνι εὐχόμενος**, by sacrifice and prayer to which of the Gods: **ἄν** qualifies both **ἔλθοι** and **σωθείη** (G. 212, 4). — **ὀδόν**, cognate acc. (G. 159). — **καλῶς πράξας**: like the English *doing well*. — **ἀνείλεν**: see **ἀναιρέω**. — **θεοῖς**: dat. for acc. by inverse attraction, a rare construction (G. 153, N. 4); or we may consider **θεοῖς οἷς** = **οἷς θεοῖς**, to what Gods.

7. **τοῦτο**: referring to the question **πότερον . . . μέναι**. — **πότερον εἴη** (G. 243). — **ἱτέον εἶναι**, that he was bound to go (G. 281, 2). — **ὅπως ἂν . . . πορευθείη**: indirect question (G. 245): the direct form would be **πῶς ἂν πορευθείην**; how could I go?

8. **οἷς**: supply **θύσασθαι**; the antecedent is **ἐκείνοις τοῖς θεοῖς** understood (G. 152). — **μέλλοντας** (G. 138, N. 2 a). — **ὀδόν** (G. 159). — **συνεστάθη**, was introduced.

9. **συμπροϋθυμῆτο** (imperf.), joined in urging. — **ἐπαδὴν πᾶχιωτα** (**quam primum**) . . . **λήξῃ** . . . **ἀποπέμψαι** (G. 247). — **ἀποπέμψαι**, would dismiss him (G. 243; 202, 4): the English idiom does not allow us to follow the Greek and say *he said that he will dismiss him*; so also we must translate **ἐπαδὴν λήξῃ** as if it were **ἐπαδὴ λήξειεν**, which would be more common after the past tense **εἶπε**.

10. **ἱστρατεύετο**, went on the expedition. — **οὕτως** qualifies **ἐξαπατηθείς** (G. 277, 2). — **οὐχ**, not, however. — **ὁρμήν, στόλος** (W. 54, 4, 1).

Page 63. — **φοβούμενος . . . καὶ ἄκοντες** (sc. **ὄντες**), though fearing, etc. (G. 277, 5). — **ἀλλήλων, Κύρου**: obj. genitives after **αἰσχύνην** (G. 167, 3).

11. λαχών (G. 170, 2, and N.). — ἔδοξεν: first personal, with subject σκηπτός; afterwards understood as an impersonal with λάμπεσθαι, with the subject of which (οἰκίαν understood) πᾶσαν agrees.

12. ἀνηγέρθη, *was roused, awoke*. — πῇ . . . πῇ, *in some respects . . . in others*. — ὅτι . . . τὸ πῦρ is causal, and μὴ οὐ δύνατο (G. 215, N. 1) depends on ἐφοβέτο. — βασιλέως: the dream was thought to come from King Zeus. — ἐργαίτο was suggested by his being encircled on all sides (κύκλω) by the fire in his dream.

13. ὅποιόν . . . ἐστί, *but what it amounts to*. — ἐκ τῶν συμβάντων, *from what happened*. — πρῶτον μὲν: the correlative is ἐκ τούτου, § 15. — εἰκός, *it is likely*. — εἰ δὲ γενησόμεθα (G. 223, N. 1). — ἐπὶ βασιλεῖ, *in the King's power*. — ἐπιδόντας, *having experienced (lived to see)*. — τί ἐμποδὼν μὴ οὐχί . . . ἀποθανεῖν; (G. 263, 1, N.; 283, 7).

14. ὅπως ἀμυνόμεθα, *that we may defend ourselves* (G. 217). — ὥσπερ ἔξόν, *as if it were possible* (G. 278, 2). — ἡσυχίαν (W. 54, 4, 7, γ). — ἐγὼ . . . πράξην, *from what state then am I expecting the general to come who is to do this?* τὸν . . . στρατηγόν = (lit.) *the general from what state*. Xenophon's reflection was somewhat as follows: *my own state (Athens) must supply the man; and if I am not old enough now to undertake the work, I never shall be*.

15. ἐκ τούτου, *upon this*: we should expect ἐκ δὲ τούτου (see § 13); but cf. the note on οὗτοι μὲν, i. 2. 4. — ἐν οἷσις, *in what straits* (G. 139).

16. δῆλον ὅτι = *evidently* (parenthetical). — οὐ πρότερον . . . πρὶν, *not until* (G. 240); cf. μὴ πρόσθεν . . . πρὶν in i. 2. 2, and note.

Page 64. — ἔξεφθναν (see ἐκφαίνω), *opened war upon us*. — παρσκευάσθαι, *had been got ready* (G. 246).

17. ὑφισσόμεθα, *yield ourselves*. — ὅς: causal relative (G. 238), *since he*. — ὁμο-μητρίου, ὁμο-πατρίου (G. 181, 1; W. 55, 1, 1). — καί . . . ἤδη, *even when already dead*. — ἡμᾶς: subject of παθεῖν. — κηδεμὼν οὐδεὶς, *no protector, to intercede for us (as Cyrus had his mother)*. — The subj. of ἐστρατεύσαμεν is οἱ, understood from the preceding οἷς (G. 156, N.). — ὥς . . . ποιήσαντες, *intending to make him a subject (lit. slave) instead of king*. — ἄν qualifies παθεῖν (G. 211).

18. ἀρ' οὐκ . . . ἔλθοι, *would he not make every effort?* — τὰ ἰσχυρά: cognate accusative (G. 159, N. 4). — αἰκισάμενος: implying both *ignominy* and *torture*. — τοῦ στρατεύσαι (G. 262, 2): objective genitive after φόβον. — ὅπως . . . γενησόμεθα (G. 217).

19. ἔστε μὲν: see ἐπεὶ μέντοι, § 21. — οἰκτεῖρων, μακαρίζων (G. 279, 1). — αὐτῶν depends on the four following indirect questions (δοῖν . . . δοῖα δέ) as if they were nouns: we might have had ταῦτα αὐτῶν after διαδεόμενος (cf. τὰ τῶν στρατιωτῶν in § 20). — ἐσθήτα, *clothing*, in general.

20. ὁπότε ἐνθυμομένην (G. 233). — τὰ τῶν στρατιωτῶν is explained by ὅτι . . . κατέχοντας ἡμᾶς, and all that precedes in the section is summed up in ταῦτα λογιζόμενος. But ἦδεν, with ἔχοντας and κατέχοντας (G. 280), breaks off from the construction begun in ὅτι τῶν μὲν, forming an independent sentence by *anacoluthon* (ἀνακολουθία). — οὐδενὸς ἡμῖν (G. 184, 2, N. 1)

μετέλῃ εἰ μὴ πριάμεθα: in direct discourse, οὐδενὸς ἡμῖν μέτεστιν ἂν μὴ πριάμεθα (G. 225 ; 247). — δτου δ' ἀνησόμεθα, *wherewith to buy* (G. 178); the antecedent (ἀργύριον understood) follows ἔχοντας, *I knew that few had*, etc. — ἄλλως . . . ἀνομήνους, *to get supplies in any other way than by purchase*, following κατέχοντας.

21. ἡ ὑποψία, i. e. our present *suspicion*, with the constant anxiety attending it. — ἐν μέσῳ κείται . . . ἄλλα, *they* (τὰ ἀγαθὰ) *lie open to competition as prizes* (as in the games): cf. ἐς μέσον τίθηναι (in medio ponere), *to offer as a prize*, and ἐν μέσῳ (in another sense) in § 2. Demosthenes calls certain exposed towns ἄλλα τοῦ πολέμου κείμενα ἐν μέσῳ. — ὁπότεροι ἡμῶν, (*for*) *whichever of us* (Greeks or Persians), the antecedent being omitted. — ἄσιν (G. 232, 3). — ἀγνοοῦνται (G. 131, 1 ; W. 54, 4, 2, ε), *judges* (in the games), keeping up the figure begun with ἐν μέσῳ.

22. αὐτοῖς, i. e. the Gods, whom the Persians *have mocked by perjury* (ἐπιωρκήσαν), G. 158, N. 2. — θεῶν: object. gen. after ἔρκους. — πολὺ (in emphatic position) belongs to μέλζον. — τοῦτοις: in same construction as ἡμῖν understood after ἐξίνα.

Page 65. — 23. ἰκανότερα τούτων . . . φέρεν, *more capable than theirs* (lit. *than they*) of bearing (G. 261, 1). — ψύχη, ψυχάς (W. 54, 4, 4, β, and 1, β). — σὺν τοῖς θεοῖς, *by the Gods' help*. — οἱ δὲ ἄνδρες, i. e. the enemy. — ἦν διδῶσιν (G. 223), *if the Gods grant us*, etc. The future apodosis is implied in τρωτοί, etc., *more liable to be wounded and killed*, i. e. in consequence of the superior armor of the Greeks.

24. ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν (G. 253), *but let us not wait, for perhaps others too*, etc. — παρακαλοῦντας: fut. (G. 120, 2 ; 277, 3). — τοῦ ἔρκου: gen. after ἄρξωμεν (G. 171 ; 262, 2).

25. ἡλικίαν: Xenophon appears to speak as a youth, and this passage favors the later date (about 430 B. C.) assigned for his birth; but most authorities place this at about 440 or even 444 B. C. — ἀκμάζαν, *that I am at the height of my ability*; ἐρύκειν depends on the idea of ability here contained, although we may connect it with the infin. of purpose (so Krüger).

26. Ἀπολλωνίδης (W. 54, 4, 9, α). — βουλευόμενος τῇ φωνῇ, *with a Boeotian accent*. — εἰ . . . λέγοι (= φλυαρεῖ ὅστις λέγει, G. 247): ὅστις λέγοι, *who said*; not *who should say*. — σωτηρίας ἂν τυχεῖν, *that he could find safety* (G. 171, 1): τυχεῖν ἂν = τύχομι ἂν, *I should find* (if I should try). — ἄλλως . . . ἢ πείσας, *otherwise than by persuading*.

27. μεταξὺ ὑπολαβόν, *interrupting him in the midst* (of his talk). — ἐν ταῦτ' αὐτοῖς, *in the same place with these* (G. 186). — ἐπεὶ . . . ἀπέθανε, i. e. *after Cyrus was killed* (ἐπεὶ = postquam): cf. ὅτε ἐκάλει, (simply) *when he commanded*. See notes on i. 1. 2 and 3.

28. αὐτῷ (G. 187). — τί οὐκ ἐποίησε (see § 18), *what did he leave undone*?

29. αὐτοῖς (G. 186, N. 1). — οὐ νῦν . . . οὐδὲ . . . δύνανται; (the οὐ is interrogative) *are they not unable, wretched men! even to die?* (G. 282, 2 ; 283, 8^b). — τοῦτου, i. e. τοῦ ἀποθανεῖν.

Page 66. — πείθειν πάλιν ὥντας (sc. ἡμᾶς), *that we should go and try persuasion again*. We may, however, take πάλιν with κελύεας. (See Grote, IX., Chap. 70, p. 107.)

30. ἴμοι . . . δοκεῖ, *I think it best*: for the infin. see G. 202. See note on i. 3. 11. — ἀφελόμενος (sc. ἡμᾶς) . . . χρήσθαι: *to deprive him of his command, lay packs upon him, and treat him as such* (i. e. as a pack-bearer).

31. τοῦτῃ . . . Βουωρίας (G. 184, 2, N. 1). — ὥσπερ Λυδόν: the Greeks considered it effeminate for men to wear ear-rings (see Smith's *Dict. of Antiq.* s. v. *inauris*); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on in i. 5. 6. — ἀμφοτέρα . . . τετρυνημένον, *with both his ears bored*; ὅσα, etc. presupposes an active construction *τρυνᾶν τὰ ὅσα αὐτῷ, to bore his ears for him* (G. 197, 1, N. 2).

32. ὅπου . . . εἴη . . . οἴχοιτο . . . εἴη (G. 233). — ὁπόθεν οἴχοιτο, i. e. *from whatever division the general had been lost* (G. 200, N. 3). — ὅπου δ' αὖ λοχαγὸς σὺν εἴη implies that the two higher officers were lost.

33. εἰς . . . ὅπλων, *at the front of the encampment* (§ 3; G. 191, N. 6). — ἐγένοντο, *amounted to* (in number), *not were*. — μέσαι νύκτες, *midnight*: cf. i. 7. 1, and note.

34. αὐτοῖς is intensive (G. 145, 1), referring to ἡμῖν: *it seemed best to us, when we saw, . . . ourselves to meet, etc.* — εἰ δυνάμεθα (G. 248, N.). — πρὸς ἡμᾶς (sc. ἑλέσας).

35. τὰδε (G. 148, N. 1). — ἡμῶν: partitive after οὗς. — δῆλον ὅτι: see § 16. — ἡμῖν δέ: correlated in form to ταῦτά μὲν, but in sense to βασιλεὺς καὶ Τισσαφέρνης. — ἡμῖν . . . ποιητέα (G. 188, 4; 281, 1).

36. μέγιστον καιρόν, *the grandest opportunity*.

Page 67. — αὐτοὶ τε, *both on your own part* (G. 145, 1), opposed to τοὺς ἄλλους, below. — παρασκευαζόμενοι, *preparing* (not *prepared*), with φανεροὶ ἦτε (G. 280, N. 1).

37. τι, *somewhat, considerably* (G. 160, 2). — τοῦτων (G. 175, 2). — χρήμασι, *pay*. — ἀξιοῦν δεῖ ὑμᾶς αὐτούς, *we have a right to expect that you, etc.*

38. ὀνῆσαι ἄν (ὀνήσασθε ἄν, G. 211). — ὅπως . . . ἀντικατασταθῶσιν (G. 217, N. 1; 201, N. 2). — ὥς . . . εἰπεῖν, *to speak briefly* (G. 184, 5; 268). — παντάπασιν (sc. οὐδὲν ἄν . . . γένοιτο), i. e. it is *absolutely* true in military matters; the force lies in the implication that this expression is stronger than the sweeping statement in οὐδαμοῦ (G. 283, 8²).

39. ποιῆσαι ἄν (= ποιήσασθε ἄν: see § 38): we should have expected ποιήσαιν (= ποιήσετε), to correspond with the two subjunctives which precede (G. 227, 1). — πάνν ἐν καιρῷ, *quite seasonably*.

40. ὥς ἀθύμως, *how without spirit*. — οὕτω γ' ἐχόντων, *at least while they are so* (ἀθύμως): gen. abs. with αὐτῶν understood. — δ τι, *for what service* (G. 188, 1, N. 2). — νυκτός (G. 179, 1).

42. ἡ . . . ποιοῦσα, *which causes, etc.*, takes the gender of *λοχὺς*, where τὸ . . . ποιοῦν might have been used. — ὁπότεροι ἄν . . . ἴωσιν (G. 233). — ἐρρωμένιστεροι (compar. of the perf. part. pass. of ῥώννυμι), *more vigorous*. — τούτους refers with emphasis to the omitted antecedent of ὁπότεροι: *such men their foes do not abide*. — ὥς ἐπὶ τὸ πολὺ, *generally* (for the most part).

Page 68. — 43. ἐκ παντὸς τρόπου, *any way they can, at any rate*. — οὗτοι μὲν . . . τούτους: see note on τούτους, § 42. — ἀφικνουμένους (G. 280). — διάγοντας, *passing their life*. — ἕως ἄν ἴωσιν (G. 233).

44. αὐτοὺς, *ourselves* (emphatic). — παρακαλεῖν: sc. ἀγαθοὺς εἶναι.

45. Χαρί-σοφος (G. 131, 1, κ.). — τοσοῦτον . . . ὅσον, *I knew only so much of you, as that*, etc. — ἐφ' οἷς (G. 153, κ. 1). — βουλοίμην ἄν (G. 226, 2). — ὅτι πλείστους (like the Latin *quam plurimos*), *as many as possible*. See note on i. 1. 6.

46. αἰρεσθε, etc.: imperat. — οἱ δέδομενοι, *you who need them*.

47. ἅμα εἰπὼν (G. 277, κ. 1). — τὰ δέοντα, *the needful business*, subj. of the passives μέλλοιτο and περαίνοιτο. — Δαρδανεύς, *of Dardanus in Troas*.

CHAPTER II.

SYNOPSIS: The soldiers are called together, and first addressed by Chirisophus (1), who admits that the situation is critical (2), but exhorts them to face the enemy with courage (3). Cleonor follows, and calls to mind the perjury and impiety of the King, and the faithlessness of Tissaphernes and Ariaeus (4, 5), upon whom he invokes the vengeance of the Gods (6). Next Xenophon stands up, splendidly accoutred for war (7), and says that now the Greeks may hope, with the aid of the Gods, to get back home again in safety (8). While he is speaking, some one sneezes; and the army, regarding this a good omen, vow to offer sacrifices to Zeus in the first friendly country they shall reach (9). Xenophon then proceeds, giving the reasons why they may hope for a safe return: the Gods are on their side (10); their ancestors once defeated the Persians at Marathon (11, 12), and again at Salamis (13); and they themselves have lately proved themselves not unworthy descendants of such progenitors (14). The struggle was then, he says, for Cyrus; now it is for themselves (15); and now they know that the enemy are at heart cowards (16): even more cowardly still are their former barbarian allies (17). The enemy's cavalry, moreover, are, after all, only so many men (18, 19). Better guides may be seized than the treacherous Tissaphernes (20); opportunities found for seizing provisions (21); and even impassable rivers crossed, at least at their sources (22). But even if obliged to remain, they need not despair, for various nations have already occupied the King's country against his will (23). The speaker is half inclined (he says) to advise them to pretend that they want to remain (24). On the whole, however, their proper course is to go back to Greece and advise their poor relations and friends to come to Persia and get rich by plundering (25, 26). They should, therefore, burn their wagons, and rid themselves of all other unnecessary baggage (27, 28); and, remembering how the enemy hoped to destroy them by seizing their generals (29), be more vigilant and obedient than before (30), and ready to punish any offender against discipline (31). Whatever they see fit to do should be done at once (32). Chirisophus puts Xenophon's proposals to vote, and they are adopted (33). Xenophon, again rising, suggests that they march, in the form of a square, for provisions to certain villages near at hand, with Chirisophus as leader (34–37). The proposals are approved, and he again exhorts them to valor (38, 39).

1. ἤγγητο: the plup. with ἐπεὶ or ἐπαδὴ is more emphatic than the more common aorist (for which see notes on i. 1. 2 and 3). — ὑπέβαινε, *was barely glimmering*: a common force of ὑπό in comp. is *slightly* (W. 62, VI. 7, end). — πρῶτον μὲν answers to ἐπὶ τούτῳ, § 4.

Page 69. — 2. οἱ ἀμφὶ Ἀριαίων, *Ariacius and his men* (G. 141, N. 3).

3. ἐκ τῶν παρόντων, *from these straits*. See τὰ παρόντα in § 2. — ἀνδρας . . . τελέθειν (sc. ἡμᾶς), *we must come out brave men*: τελέθειν is a poetic word = γίγνεσθαι. — ὅπως σωζόμεθα (G. 217, N. 1). — εἰ δὲ μή, *otherwise*: see note on ii. 2. 1. — ἀλλά γε, *yet at least*. — ἀποθνήσκωμεν and γενόμεθα depend on ὅπως, like σωζόμεθα. — ὑποχέριον (W. 55, I, 1). — τοιαῦτα οἷα . . . ποιήσαιαν (G. 251, 1), *such things as I pray that the Gods may do to our enemies* (G. 165).

4. ἐπορκίαν, ἀσέβειαν, ἀπιστίαν (W. 54, 4, 7, γ). — ὅστις λέγων, i. e. (a man) *who, while he said*, etc. The speech of Tissaphernes is in ii. 3. 18. — εἶη (G. 243). — περὶ . . . ἂν ποιήσαιτο, *would hold it of the utmost consequence* (G. 245). — ἐπὶ τούτοις, *upon all this* (in confirmation of it). — αὐτός: repeated with tragic emphasis: notice also the *asyndeton*. — Δία ξένιον: Ζεὺς as the God of hospitality and the protector of its rights. — αὐτοῖς τούτοις, *by that very means*, i. e. being on intimate terms (ἐμοιγράφος) with Clearchus.

5. δν . . . ἐλάβομεν (G. 156, N.). — προδώσειν: cf. παρέξειν in ii. 3. 26, and note. — καὶ οὗτος, *even he too*. — ἡμᾶς κακῶς ποιεῖν (G. 165, N. 1).

6. ἀποτίσαιντο, *requite* (G. 251, 1): ἀπο- implies the rendering what is due. — ἔτι, *any longer*. — ὥς ἂν δυνώμεθα κράτιστα, *as vigorously as we shall be able*: by an ellipsis of δύναμαι we have the common expression ὥς κράτιστα, etc., *as vigorously as possible*, etc. — δυνώμεθα, δοκῇ (G. 232, 3).

7. ἑσταλμένοι, *equipped*. — κόσμον, *ornament*, refers to his dress. — τὸν καλλίστων ἐαυτὸν ἐξώσαντα, *since he had thought himself worthy of (i. e. to wear) the most beautiful equipment*. — ἐν τούτοις, i. e. τοῖς καλλίστοις. — τελευτῆς (G. 171, 1).

Page 70. — 8. αὐτοῖς διὰ φιλίας λέναι, *to enter into friendship with them*, like διὰ δίκης ἐλθεῖν τινι, *to go to law with one*, and below, διὰ παντὸς πολέμου αὐτοῖς λέναι, *to go to war with them in every way* (G. 186, N. 1). — ὁρῶντας . . . πεπόνθασιν, *seeing the generals, what they had suffered*, i. e. *seeing what the generals*, etc. Cf. note on i. 1. 5. — ὃν (G. 153, N. 1): its antecedent would be gen. after δίκην (G. 167, 3), *punishment for what they have done*: the antecedent in such cases is (as in the English *what*) implied in the relative. — τὸ λοιπὸν, *adverbial, for the future* (G. 160, 2; 161).

9. τὸν θεόν, i. e. Δία Σωτήρα (see below). — περὶ σωτηρίας λεγόντων: the sneeze, which was thought to be an omen sent by Ζεὺς Σωτήρ, came just *when they were talking of safety*. — οἰωνός, *omen*: so sneezing is still regarded by the vulgar in some countries. — εἴρασθαι, *to rave*, depending on δοκεῖ (G. 202); see note on iii. 1. 30, above. — θύσειν σωτήρια (G. 159), *to make sacrifices in thanks for safety*. — ὅπου ἂν . . . ἀφικώμεθα (G. 232, 3). — ἀνατεννάτω: an appeal to the citizen-soldiers: in the Athenian Assembly elections were made (after nomination) by hand-vote (χεροτονία).

10. ἐμπεδομένον (ἐμπεδος, from ἐν and πέδον), *we stand by*. — οὕτω δ' ἐχόντων (sc. τὸν πραγμάτων), *quae cum ita sint*. — κἂν . . . ὥσι (G. 225).

11. ἔπειτα δὲ corresponds to πρῶτον μὲν in § 10; but after the construction is interrupted by ἀναμνήσω γὰρ . . . ἀγαθοί, it is resumed in ἐλθόντων

μὴν γάρ without reference to ἔπατα. — ἀναμνήσω here takes two accusatives like the verbs included in G. 164 ; for its regular construction, see G. 171, 2, N. 3. — ἀγαθοῖς (G. 138, N. 8). — ὡς ἀφανισόντων, to blot Athens again out of existence (G. 277, 3, and N. 2): αὐτοῖς, again, i. e. as she was ἀφανεῖς before she was built. — ἐνίκησαν: i. e. at Marathon (490 B. C.).

Page 71. — 12. εὐχόμενοι: nom. as if a personal verb meaning *they resolved* were to follow, in place of ἔδοξεν αὐτοῖς. — ὅπόσους κατακάνοιεν: representing ὅπόσους ἂν κατακάνωμεν of the direct form (G. 247). — χιμαῖρας: trace the origin of the English word *Chimaera*. — ἀποθύουσιν, *they are still* (after ninety years) *fulfilling that sacrifice*. According to Herodotus, the number of Persians slain at Marathon was 6,400 (see *Selections from Xenophon and Herodotus*, p. 153, § 23); the Athenians prayed Artemis for permission to substitute for a single sacrifice of this large amount of goats an annual one of five hundred. The essay on the *Malignity of Herodotus*, included in Plutarch's *Morals*, Ch. XXVI., describes this sacrifice as still kept up about five centuries after Xenophon's time.

13. ἔπατα corresponds to ἐλθόντων μὲν in § 11. — ἀναριθμητον: Herodotus (vii. 185) makes the whole number of the fighting men (μάχαιοι) in Xerxes's army 2,641,610 ; and he estimates the number of camp-followers as even greater than this. (See *Selections*, p. 163, § 23.) — καὶ τότε, then too (as well as at Marathon), referring to the victories at Salamis (480 B. C.), and at Plataea and Mycæ (479 B. C., on the same day). — ἔστι . . . ὁρᾶν, we may see (G. 259). — τεκμήρια (G. 137, N. 4). — ἀλλὰ τοὺς θεοὺς, but (only) the Gods. — προγόνων (G. 169, 1).

14. ἀφ' οὗ, since. — ἐκείνων, i. e. the Persians of Xerxes's army. — ὅμων αὐτῶν (G. 175, N. 1): gen. after πολλαπλασίους (see note on i. 7. 8).

15. πολὺ belongs to ἀμείνονας and προθυμότερους. See iii. 1. 22.

16. αὐτῶν: obj. gen. after ἀπειροί (G. 180, N. 1). — ἀμετρον: sc. ὅν (G. 280). — πατρίῳ (W. 55, 1, 1): cf. πατρίαν, iii. 1. 11. — εἰς, against (into), stronger than the more common ἐπὶ. — ὅτι θέλουσι depends on the idea of knowing implied in πείραν ἔχετε. — καὶ . . . ὄντες (G. 277, 5, and N. 12). — δέχεσθαι, i. e. to abide our attack. — ὑμῖν προσήκει: we might have had ὑμᾶς as the subject of the infinitive, as in § 15.

17. μηδὲ . . . εἰ, nor suppose that you are the worse for this, that, etc. (G. 254). — οἱ Κύριοι: the barbarian troops of Cyrus. — ἐκείνους refers to τῶν ἡττημένων. running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — ταπτομένους (G. 280).

18. ἡμῖν (G. 184, 4). — ἐνθυμήθητε: plural, as if ὑμεῖς had preceded in place of ὅμων τις.

Page 72. — οἱ μύριοι ἱππεῖς: the article here implies that the number is a familiar one ; "so in English, *your ten thousand horse*" (Crosby). — ὅ τι ἂν γίγνηται (G. 233).

19. ἱππέων: gen. of compar. after πολὺ ἀσφαλεστέρον. — βεβηκότες, on our feet. — δεῦν ἂν βουλώμεθα (G. 232, 3). — τευξόμεθα (see τυγχάνω), shall hit. — ἐνί, in one thing (G. 188, 2). — ὑμᾶς: προέχειν usually takes the genitive (G. 175, 2); here the accusative.

20. *ei* belongs to both clauses, *τὰς μὲν . . . θαρραίτε*, and *ὅτι δὲ . . . ἀχθεσθε* (G. 158, N. 2). — *ὅτι* . . . *παρέξει*: summed up in *τοῦτο*, which follows. — *φανερὸς*, evidently (G. 138, N. 7; 280, N. 1). — *οὓς* . . . *ἄνδρας* for *τοὺς ἄνδρας οὓς* (G. 154). — *οὓς ἂν . . . λαβόντες . . . κελεύμεν* (G. 232, 3), i. e. *any whom we may find (on the way) and order to act as guides*. — *τὰς ψυχὰς καὶ σώματα*, *their own lives and bodies*: the meaning is that such guides will fear death or a beating enough to make them faithful: with nouns of different genders the article is usually repeated.

21. *πότερον κρεῖττον* (sc. *ἔσσι*) is part of the indirect question depending on *σκέψασθε* in § 20. — *ἤ*ς (G. 153). — *ἀργυρίου* (G. 178). — *μηδὲ . . . ἔχοντας*, *when we no longer have even this* (i. e. *ἀργύριον*), i. e. being now without pay. — *αὐτοὺς* (sc. *ἡμᾶς*), *ourselves* (G. 145, 1, end).

22. *Εἰ δὲ* introduces three verbs. — *ἄπορον* (G. 138, N. 2 c). — *μεγάλως . . . διαβάντες*, *suppose yourselves to have been greatly deceived by having crossed them* (G. 203; 277, 2), as when they crossed the Tigris (ii. 4. 24). — *σκέψασθε εἰ*, we should say, *whether they have not*, etc. — *τοῦτο καὶ μωρότατον* (sc. *ὄν*): see G. 142, 3, end. — *πηγῶν* (G. 182, 2). — *ἦν . . . ὥσι* (G. 225). — *προϊοῦσι*, *to those advancing* (sc. *τισὶ*). — *οὐδέ*, *not even*.

23. *διήσουσιν* (see *δίημι*), *let us pass* (G. 223, N. 1). — *οὐδ' ὥς* (*ὥς* = *οὕτως*), *not even then* (lit. *so, under these circumstances*). — *ἀδυμητέον* (G. 281, 2). — *Μυσούς*, *the Mysians*, of N. W. Asia Minor, rebellious subjects of the King, and only half subdued. The Pisidians and Lycæonians (mentioned below) inhabited the rugged southerly part of Asia Minor. — *οὐκ ἂν φαίμεν* (G. 226, 2). — *βασιλέως ἄκοντος*: gen. abs. (sc. *δντος*).

Page 73. — *τούτων*: meaning the Persians, whose king has just been spoken of. — *καρποῦνται* (middle voice), *reap for themselves*: the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of *ἐπιστάμεθα* and *εἶδομεν* (see note on § 8, above).

24. *καὶ ἡμᾶς*: emphatic. — *ἂν ἔφην*, *I might say (unless, etc., see next section*: G. 226, 2). — *ὀρμημένους* (after *φανερούς*: G. 280, N. 1), i. e. *we ought not yet to let it be seen that we have set out for home*. — *ὥς . . . οἰκήσοντας*, *as if we intended to settle hereabouts*, i. e. declaring by our acts that this is our purpose (G. 277, N. 2). — *Μυσοῖς . . . ἂν δόιη*, i. e. if they would take them (G. 226, 2). — *ἂν* before *ὀμήρους* belongs to *δόιη* understood (G. 212, 3). — *ὀμ-ήρους* (*ὀμός* and **ἄρω*), *hostages*, i. e. *binding* (two parties) *together*. — *τοῦ . . . ἐκπέμψειν*: gen. depending on *ὀμήρους* (G. 262, 2), *hostages for his sending*; the fut. infin. in all constructions with the article is exceptional (G. 202, 3), the present or aorist being far more common. (See *Moods and Tenses*, § 27, N. 2). — *ἂν . . . ἔπολει*, *he would be thrice-glad to do this* (G. 222). — *μένειν παρασκευαζομένους*, *preparing (not prepared) to remain*.

25. *ἀλλὰ γάρ*, *but* (I do not say this, *ἔφην ἂν* in § 24) *for*, etc. — *ἀργοί* (G. 138, N. 8). — *ῥῆν* (G. 123, N. 2). — *καλαῖς καὶ μεγάλας*, *fair and tall*, the Greek notion of female beauty. — *γυναιξί* (G. 186). — *μή* before *ὥσπερ* is a repetition of *μή* after *δίδουκα*. — *λωτοφάγοι*, *lotus-eaters*, see *Odys.* IX.,

94 sqq.: having tasted of this sweet tropical plant, the companions of Ulysses lost all care for home.

26. *ἔξόν*, since it is in their power (G. 278, 2), gives the cause of *ἐόντες πένονται*. — *τοὺς . . . πολιτεύοντας*, those who now live poor at home: object of *ὄραν*. — *κομισαμένους* (referring to the Greeks), if they shall bring them hither (G. 226, 1): it would regularly take the case of *αὐτοῖς* (G. 138, N. 8). — *πλουσίους*: sc. *ὄντας* (G. 280). — *δῆλον ὅτι*: see note on iii. 1. 16. — *τῶν κρατούντων* (G. 169, 1).

27. *πῶς ἂν* belongs to both *πορευομένα* and *μαχομένα*, and *πῶς*, by what course (if followed), implies the protasis (G. 226, 1). — *ἡμῶν* follows *στρατηγῇ* (G. 171, 3), that our campaign may not be directed by the cattle. — *ὅπῃ ἂν . . . συμφέρῃ* (G. 232, 3). — *συγκατακάσαι*: sc. *δοκεῖ*. — *δύχλον . . . ἀγειν* (G. 261, 2, N.). — *εἰς τὸ μάχεσθαι*, etc. (G. 262, 1).

28. *ἀπαλλάξωμεν*, let us abandon (G. 253). — *κρατούμενον* (sc. *τινῶν*): gen. of possess. after *πάντα*. — *ἀλλότρια*, forfeit, or lost (lit. another's).

Page 74. — *νομίζαν*, consider us, followed by two accus. (G. 166).

29. *Λοιπὸν* (*λείπω*), it remains (sc. *ἔστιν*). — *οὐ πρόσθεν . . . πρὶν*, not . . . until (G. 240). — *ὄντων . . . ἀρχόντων*, i. e. while we had our officers. — *ἀπολέσθαι ἂν*, that we should be ruined (= *ἀπολοίμεθα ἂν*: G. 211).

30. *τοὺς νῦν* (G. 142, 2). — *τῶν πρόσθεν* (G. 175, 1), than those we had before. Notice the emphatic position of *τοὺς νῦν*.

31. *ἢν . . . ἢν*, in case . . . if (the latter should be translated first). — *τὸν δὲ ἐντυχάνοντα* (subj. of *κολάζαν*), whoever of you may be at hand at the time. — *ἐψευσμένοι*, disappointed. — *τοὺς . . . εἶναι*, men who will suffer no man to be a coward. — *κακῶ* (G. 138, N. 8).

32. *περαίνειν ᾧρα* (G. 261, 1), time for action. — *βέλτιον ἢ ταῦτη*, better than (that things should be) as I propose. — *ὁ ἰδιώτης*, the private.

34. *προσδεῖν*, is needed besides. — *ὅπου*, (to a place) where.

Page 75. — 35. *εἰ καὶ αὐτοί*, if they themselves likewise (*καὶ*), resumes the construction begun by *εἰ οἱ πολέμοι* and broken by the parenthesis. — *ἡμῖν* (G. 186 or 187).

36. *πλασίον*, a hollow square or rectangle with a front (*τὰ πρόσθεν*), two sides or flanks (*πλευραί*), and a rear (*τὰ ὀπισθεν*): within this the baggage and the camp-followers (*δύχλος*) were to be placed. — *ὅπλων*, i. e. the *ὀπλίται*, or heavy infantry. — *εἰ . . . πλασίον*, if then it should be settled at once who is to lead the square: *ἀποδείκνυμι*, to show forth or manifest, hence to appoint. — *ὁπότε ἔλθοιεν* (G. 232, 4). — *χρόμει' ἂν . . . τεταγμένοις*, i. e. we should have them at once in their places ready for action.

37. *ἡγοῖτο* and the two following optatives express an exhortation in the form of a wish (G. 251, 1). — *Λακεδαιμόνιος*: as the Lacedaemonians were now the first power in Greece. — *τὸ νῦν εἶναι*, for the present (G. 268, N.).

38. *ὅ τι ἂν δὲ δοκῇ*, whatever may seem in each case (*δὲ*): cond. relative clause (G. 232, 3), not indirect question. — *εἰ . . . ὅρᾳ*, if any one (now) sees (G. 221), present like *ὅτῳ δοκεῖ* (G. 232, 1). — *ἔδοξε ταῦτα*, they voted this, this seemed good to them: cf. i. 3. 20, and note.

39. *τὰ δεδογμένα*, what has been voted. — *ὅστις . . . ἐπιθυμεῖ*, like *εἰ τις*,

etc. (G. 232, 1). — *μηνήσθω εἶναι*, *be mindful that he be*: *ἄν* would mean *that he is*. — *τῶν νικάντων ἐστὶ*, *belongs to the victors*. — *καὶ εἰ τις δέ*, *and even if any* (see note on i. 1. 2). — *σώζεν, λαμβάνειν*: cf. *τὸ κατακαίνειν* and *τὸ ἀποθνήσκειν*, above (G. 259, N.). — *τὰ τῶν ἡττωμένων*, *the possessions of the vanquished*.

CHAPTER III.

SYNOPSIS: The Greeks burn their wagons, tents, and superfluous baggage. They are visited by Mithridates (1), who pretends that he is well disposed towards them, and proposes to join them if they have any well-developed plans for escape (2). After consultation, Chirisophus answers that, if unmolested, they will proceed homeward, doing as little harm to the country as possible; but that, if hindered, they propose to fight their way (3). Mithridates endeavors to persuade them that their plan is not feasible, and they conclude that he is a spy (4). They resolve to admit no more heralds to the camp (5). They cross the river Zapatas; and again Mithridates appears, with a body of cavalry, and attacks them (6, 7). The Greeks pursue, but are unable to overtake the enemy (8, 9). Some of them are wounded by the barbarians, who shoot backwards as they ride (10). At the evening's halt, Xenophon is blamed for the pursuit (11). He acknowledges his error (12, 13), and thanks the Gods that no great harm was done (14). He calls attention to the advantages at present possessed by the enemy (15), and proposes that the Greeks at once provide themselves with slingers and cavalry by banding certain Rhodians in their army, who understand the use of the sling, into a company of the former, and by equipping for riders all the horses in their possession (16-19). The plan is approved, and two hundred slingers with fifty horsemen are made ready (20).

1. *δτου*: governed by *δέοιτο* (G. 172, 1) and limited by *περιττῶν* (G. 168), *whatever of the spare articles*: its antecedent is the object of *μετεδίδωσαν*. — *ἀριστο-ποιουμένων* (G. 131, 1; W. 55, 2). — *εἰς ἐπήκοον*, *within hearing* (*ἀκούω*).

Page 76. — 2. *διάγων* (sc. *χρόνον*), *tarrying*. — *ὡς φίλον τε καὶ εὖνουν* (sc. *δντα*) *καὶ βουλόμενον*, *as (one whom you may assume to be) a friend*, etc.: *ὡς* has its force as explained in G. 277, N. 2.

3. *ὀλεγε* (imperf.), *was spokesman*. — *εἰ . . . ἐῖ* (G. 221). — *ὡς ἀσυνέστατα*, *doing as little harm as shall be possible*. — *ἥν δέ τις*, *but if any one* (Tissaphernes, for instance) *shall hinder* (G. 223): cf. note on ii. 3. 23. — *διαπολεμεῖν*, *to fight it out* (*διδά*).

4. *βασιλέως ἀκοντος* (sc. *δντος*). — *ὑπόπεμπτος* (observe the force of *ὑπό*), *sent in an underhand way*. — *οἰκείων*, *kinsmen*. — *πίστεως ἔνεκα*, *to secure good faith*, i. e. on the part of Mithridates.

5. *δόγμα* (W. 54. 4, 4, a): Eng. derivative? — *τὸν πόλεμον ἀκήρυκτον εἶναι*, *that the war should be without heralds* (i. e. *one in which no messengers were to be received from the enemy*): *ἀκήρυκτος* with *πόλεμος* sometimes means *implacable, merciless*. — *ἐστ' . . . εἰεν*, *so long as they should be in the enemy's country* (G. 248, 1): the direct form of the resolution (*δόγμα*) being *ἐστ' ἂν ᾤμεν*. — *διέφθερον . . . στρατιώτας*, *they (the Persians) kept trying*

to corrupt the soldiers (G. 200, N. 2); but διέφθαραν, they (actually) corrupted. — ἀπιών (G. 279, 2, N.). — νυκτός (G. 179, 1).

6. τοξότας, σφενδοήτας (W. 54, 4, 2, ε): cf. ἀκοντιστάς in § 7, and ἐπιλιτών and πελταστῶν in § 8.

7. ὡς φίλος ὢν (G. 277, N. 2). — αὐτῶν, i. e. of his men. — ἔπασχον κακῶς (G. 165, N. 12). — Κρήτες: the Cretan τοξόται are mentioned in i. 2. 9 (see note).

Page 77. — ἡ ὥς (G. 286, 2, N. 1) ... σφενδονητῶν (G. 171, 1), they shot too short to reach the (Persian) slingers.

8. διωκτίων (G. 281, 2). — ἰδιώκων has for its subject the antecedent of οἱ.

9. ἐκ πολλοῦ, with a long start. — οὐχ οἶόν τε, not possible (G. 151, N. 4²).

10. εἰς τοῦπισθεν (τὸ ὀπισθεν), behind them, in the proverbial "Parthian" style. — διώξαιεν (G. 233). — ἐπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire.

11. καὶ αὐτός, even in person. — οὐδὲν μᾶλλον βλάπτειν, to do them no more harm (G. 159, N. 4).

12. ἤτιώοντο ... μαρτυροῖη: he said ὁρθῶς ἠτιᾶσθε (G. 243, N. 1), καὶ ... μαρτυρεῖ. Translate, he said that they had blamed him rightly, and that the result itself bore witness to them. — πάσχοντας (G. 280).

13. ἀληθῆ λέγετε, i. e. you are right as to what then took place.

14. χάρις: sc. ἴστω. — βλάψαι (G. 266, 1). — μεγάλα (G. 159, N. 2).

15. ὅσον: sc. τοσοῦτον, from such a distance that (lit. through so great a distance as: G. 161). — οἱ ἐκ χειρὸς βάλλοντες, i. e. hurlers of the javelin. — ἐκ τόξου ῥύματος, if he had a bow-shot the start of him; cf. ἐκ πολλοῦ, § 9.

Page 78. — 16. Ἡμεῖς with μέλλομεν, instead of ἡμῖν following δεῖ (G. 172, N. 2). — τὴν ταχίστην (G. 160, 2). — καὶ διπλάσιον φέρεσθαι (pass.), fly (lit. are carried) even twice as far. — σφενδονῶν (G. 175, 1, N. 1).

17. χειροπληθεῖσι (G. 131, 1): pred. adj. (G. 142, 3⁹), the idea being, because the stones they use in slinging are of hand-size. — μολυβδίσιν, leaden slugs (G. 188, 1, N. 2).

18. αὐτῶν: poss. gen. dep. on the indir. quest. τίνας ... σφενδόνας (cf. note on αὐτῶν, iii. 1. 19). — πέπνυνται (see πάσμαι), have, cf. κέκτανται — τοῦτω, to any such, as if τίς had been used instead of τίνας. — αὐτῶν, i. e. the slings (G. 178). — τῷ σφενδονῶν ἐντεταγμένῳ, to any one who may have taken the position of slinger. — ἑθελοντι, of his free will (G. 277, 2). — ἄλλην τιὰ ἀπέλειαν, some exemption (e. g. from severer camp-duty) besides.

19. τῶν Κλεάρχου: sc. ἵππων (G. 168), i. e. horses not carried away by the cavalry who deserted (see ii. 2. 7). — αἰχμ-αλώτους: composition? — σκευοφόρα, i. e. mules, in place of (ἀντι) the horses now to be taken for cavalry service. — εἰς ἵππας, for the use of cavalry. — τοὺς φεύγοντας, i. e. those mentioned in § 9 and § 10.

20. ἐγένοντο, were obtained. — ἔδοκιμάσθησαν, were accepted.

CHAPTER IV.

SYNOPSIS: Early the next day they resume the march (1), and just after crossing a dangerous ravine see Mithridates approaching with 5,000 men (2). The enemy pass the ravine, but, when charged upon by the Greeks, retreat precipitately (3, 4). The Greeks mutilate the bodies of the slain (5), and then march on to the deserted city of Larissa, on the Tigris (6-9), from which they proceed to a fortress near Mespila (10-12). During the next day's march Tissaphernes makes his appearance with a large body of troops (13). He does not venture an attack (14), and hastily retreats when the newly organized slingers and archers begin to use their weapons (15). He follows, however, close after them (16, 17). The Greeks halt for one day; and on the second proceed through the open country, more or less annoyed by Tissaphernes (18). Finding themselves hampered by the arrangement of the troops in the form of a square, they make a new disposition of the army, and march onward for four days (19-23). On the fifth day they see a royal building, the way to which lies among high hills (24). While descending one of these, they are attacked by the enemy in the rear (25), and are thrown into confusion (26). The same thing occurs on the second hill, but finally they get a portion of their force above the enemy, who then desist (27-29). The Greeks encamp in certain villages (30), where they remain three days, but on the fourth descend into the plain beyond (31). Tissaphernes overtakes them, and they immediately encamp (32). This gives them greatly the advantage (33). At night the enemy retire (34-36); upon which the Greeks decamp, and get so far away that they are not overtaken until the fourth day. The barbarians now have the advantage of an elevated position, under which the Greeks must pass (37); and accordingly Chirisophus orders Xenophon to bring his peltasts to the front. This Xenophon declines to do (38-40), but he proposes that they attempt to gain the summit of the mountain above the enemy, which has been left unprotected (41), and himself makes the attempt with a body of picked men (42, 43). The enemy see the movement, and try to reach the summit before the Greeks (44). There is great shouting in both armies (45); and Xenophon gallantly encourages his men, who finally succeed in reaching the summit before the enemy (46-49).

1. τῇ ἄλλῃ, *the next day*, for τῇ ὑστεραίᾳ. — χαράδραν: the bed of a mountain stream, generally dry, such as are now often used as roads in Greece.

2. διαβεβηκόσι, *after they had crossed* (G. 277, 1). — ἦντοσι (G. 164). — ἐπισχόμενος . . . παραδώσειν (G. 203, N. 2): his promise was ἀν λάβω, παραδώσω (G. 247): we might have had εἰ λάβοι. — καταφρονήσας, *having come to despise* (G. 200, N. 52).

Page 79. — 3. ὅσον (cf. εἰς, i. 2, 3, and note), *about*: lit. (as much) as. — παρήγγελλτο, *orders had been given*. — οὗς: subject of διώκειν. — θαρροῦσι . . . δυνάμεις, *to pursue boldly, as a sufficient force was to follow* (G. 277, N. 2).

4. κατελήφα: sc. αὐτούς. — ἐστήμηνε: sc. ὁ σαλπικτήης (G. 134, N. 1 d). — οἷς ἐήρητο, *those who had received orders*, as subject of ἔθειον (cf. οὗς ἔδεα διώκειν, κ. τ. λ. in § 3). — οἱ δὲ (G. 143, 1, N. 2), i. e. the enemy.

5. τοῖς βαρβάροις (G. 184, 3). — αὐτο-κλεινστοί: cf. αὐτό-ματος, i. 2. 17, and αὐτό-μολος, i. 7. 2. — εἴ τι φοβερώτατον ὄραν (G. 261, 2), *as frightful as possible to behold* (sc. τὸ ἔραμα).

7. Δάρισσα: an old name (orig. meaning *citadel*) given to several fortified Greek cities and to the citadel of Argos. The Larissa here mentioned is the site of the modern Nimrud, and it was once the S. W. corner of Nineveh. See note on Μέσπιλα in § 10. — τὸ παλαιόν, *anciently*. — λιθίνη (W. 55, 1, 3, α).

8. βασιλεύς, i. e. Cyrus the Great: see note on § 10. — νεφέλη: the cloud hiding the sun was an eclipse. — ἔξιπτον: sc. τὴν πόλιν; the eclipse being considered an evil omen. — ἰάλω: see ἀλίσκομαι.

9. παρά, *by the side of*: cf. note on i. 2. 13. — πλέθρον: see note on i. 2. 5.

Page 80. — 10. Μέσπιλα (opposite Mosul): this is the N. W. corner of the immense city of Nineveh, the once splendid capital of the Assyrian empire. Mespila is about 18 miles above Larissa (see note on § 7), which distance agrees with the length of the city (150 stadia) given by Diodorus (ii. 3). As the breadth was 90 stadia (nearly 11 miles) and the circuit 480 stadia (about 56 miles), Nineveh must have been a collection of towns and palaces not included within a single wall. The Assyrian empire was overthrown by the Medes, with the help of the Babylonians, about 625 B. C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 558 B. C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as a modern geographer's remark that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — κογχυλιάτου (nom. -άτης): κόγχη, Lat. *concha*, a muscle shell: cf. Eng. *conch*, *conchology*.

11. πλινθίνον: cf. λιθίνη in § 7, and the reference. — Μήδεια, *Medæa*, wife of Astyages, the last king of Media. — καταφυγεῖν (G. 203); cf. θάειν in § 12 (G. 202). — ἀπώλεσαν . . . ὑπὸ Περσῶν, *they lost their power* (i. e. were deprived of it) *by the Persians*.

12. χρόνῳ, i. e. by length of siege. — ἐμβροντήτους, *thunderstruck*, i. e. stupefied or mad (*attonitos*), perhaps by fright at a thunderstorm. Cf. § 8.

13. εἰς refers to the coming of T. upon the course of their day's march. — οὓς τε . . . ἔχων (sc. ἔχων), *having not only (τε) the cavalry* (G. 154) *which he himself brought with him*: cf. ἔχων ἀνέβη, below. — τοῦ ἔχοντος, *who had* (in marriage), in appos. to Ὀρόντα (G. 39). — οὓς . . . βαρβάρους, *the barbarians whom Cyrus had in his expedition*.

14. τὰς μὲν . . . τὰς δὲ (G. 143, 1). — εἶχεν καταστήσας, *stationed and kept in the rear* (of the Greeks). — ἐμβαλεῖν, *to make a direct attack*.

15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — ἀνδρός (G. 171, 1). — οὐδὲ . . . ῥάδιον ἦν, i. e. could not well miss if he tried, on account of the dense throng of the enemy.

Page 81. — 17. Κρησί, construed with χρήσιμα. — χρώμενοι (G. 279, 2, N.). — τοξεύειν (G. 260, 1). — ἄνω ἵέντες, *shooting upwards*, so as to recover the arrows more easily. — μακράν: sc. ὁδόν (G. 161). — ὥστε χρῆσθαι, i. e. of use.

18. μείον ἔχοντες, *having the worst of it*. — ἀκροβολισά (W. 54, 4, 3, β): cf. ἀκροβολιζόμενος, below.

19. ἔγνωσαν, *found out* (G. 200, N. 5²). — ἦν συγκύπτῃ τὰ κέρατα (G. 225), *if the wings are ever drawn in* (cf. εἴταν διάσχη in § 20). — ὁδοῦ στενωτέρας οὐσῃς, *because the road is narrower than usual*: this would be likely in the hilly and broken country they were nearing. — ἐκθλίβεσθαι τοὺς ὀπίστας (G. 261, 1, N.), *that the heavy-armed should be squeezed out of their ranks* (sc. ἐξ τῆς τάξεως), subject of ἀνάγκη ἐστίν: the hoplites wore heavy armor, and depended for their effectiveness on the steadiness of the ranks. — πιεζομένους, *crowded together*.

20. τὸ μέσον, *the space between*. — εὐπερίθετον (ἐπι-τίθημι) τοῖς πολεμίοις (G. 185), *easy for the enemy to attack*.

21. ἀνὰ ἑκατὸν ἄνδρας, *of a hundred men each*. — ἄλλους (sc. ἐπέστησαν: see G. 137, N. 4): the λόχος had its divisions of fifty and twenty-five, each with its special officer. — οὗτοι (sc. οἱ λόχοι) would naturally have been subj. of ὑπέμενον, but οἱ λοχαγοὶ is added to mark those who directed the manœuvre. — παρήγον ἐξωθεν τῶν κεράτων, *led on (their companies) out of the way of* (i. e. behind) *the wings*, so as to give the others more room.

22. τὸ μέσον ἀνεπέμπλασαν, i. e. *they filled the space left open*. — τὸ διέχον, *the interval*. — κατὰ λόχους, *by companies*, i. e. the four enomoties of each company being in file (probably with a front of five); κατὰ πεντηκοστῆς, i. e. in two files, each having two enomoties (or 50 men), giving an entire front of ten men; and κατ' ἐνωμοτίας, i. e. with all four enomoties in line. The last would give the six companies a front of 24 files (probably 120 men). It will be remembered that these six companies were to fill the space which would be left open by separating the wings when the road permitted. See note on iv. 3. 26.

Page 82. — 23. ἐν τῷ μέρῃ, *each in turn*. — φάλαγγος: dep. on ποῦ, *if there was need at any part of the line*. — τέτταρας, i. e. four days' march without adventure.

24. βασιλεῖον, i. e. βασιλειῶν (G. 53, 3, N. 1; W. 55, 1, 1). βασιλεῖον τι, *a royal building or estate* on the distant slope. — διά, *over*. — ἄσμενοι (G. 138, N. 7).

25. ὥς . . . ἀναβαίνειν, *so as to ascend the next* (G. 266, N. 1). — εἰς τὸ

πρανές, *down hill*. — ὑπὸ μαστίγων, *under the lash*, i. e. scourged to it as slaves: see the account of the Persians at Thermopylae, Herod. vii. 223 (*Selections from Xenophon and Herodotus*, p. 185, § 44).

26. γυμνήτων (G. 175, 2): cf. note on i. 2. 3. — δχλαρ, *the crowd*, who were εἰσω τῶν δπλων, as distinct from the men in the ranks. See iii. 2. 36, and note.

28. ἀπίκειν (G. 233). — ἀνήγαγον, *brought up*. — τὸ δρος, i. e. the higher hill (§ 24), from which the smaller hills descended (καθήκων).

29. ὑπέρ, *above*. — πολεμίων: this and the first πολέμιοι refer to the Persians, the second πολέμιοι to the Greeks.

30. τῇ δδῶ . . . γηλόφους, i. e. *by the road which led over the hillocks*, as opposed to the course of the πελτασταί along the slope of the higher hill.

Page 83. — κατὰ τὸ δρος ἐπιπαριόντες, *marching to the same point (ἐπὶ) along the slope (κατὰ τὸ δρος) in the same direction with (παρά) the main body*. — τὰς κώμας: see § 24. — λατροῖς, *nurses*, selected from the soldiers.

31. καὶ ἅμα . . . εἶχον: we should expect ἔχοντες (causal). — ἑπιοῦς (G. 184, 3). — τῷ σατραπέοντι, *by the acting satrap*, or royal governor (G. 188, 3).

33. πολὺ διέφερον, *they found it very different*, i. e. *much easier*: the more common impers. constr. (which many MSS. and edd. have here) would be πολὺ διέφερον . . . ὁρμώντας . . . πορευομένους. — ἐκ χώρας, *from a position*; opposed to πορευομένοι, *on the march*.

35. πονηρόν, *a troublesome (wretched) thing*. — αὐτοῖς (G. 184, 3, N. 4). — πεποδισμένοι, *hobbled*, praepediti, their feet being tied together by a short cord. — τοῦ μὴ φεύγειν ἕνεκα (G. 262, 2). — δαί . . . ἀνδρά: the dat. for the accusative is *very rare* with the infin. after δαί, and it is better here (with Rehdantz) to supply τινά (i. e. *a servant*) as subj. of ἐπιστάξει and χαλινῶσαι, and αὐτόν (i. e. *the horseman himself*) as subj. of ἀναβῆναι. The idea is: a Persian horseman must wait to have his horse saddled and bridled, and to put on his own armor, before he can mount. — θορέβου ὄντος: temporal, like νύκτωρ (G. 277, 1).

36. διαγγελλομένους, *passing the word of command*. — ἐκήρυξε: sc. *the herald* (G. 134, N. 1 d). — ἀκουόντων, i. e. *within hearing of the enemy*.

Page 84. — λύνει is used in a rare (chiefly poetic) sense = λυσitelειν, *to profit, to be expedient*: as in English, *they thought it would not pay*. — αὐτοὺς and νυκτός belong to both of the following infinitives.

37. ἀπόντας (G. 280). — καὶ αὐτοί, *themselves too* (G. 145, 1). — ἀκρωνυχίαν, *spur* (lit. *nail-tip*). — ὑφ' ἣν, *along the base of which*. — κατάβασις (W. 54, 4, 3, β): cf. ἀνάβασις.

39. ὁ δέ λέγει (G. 143, N. 2). — ἡμῖν (G. 184, 3). — οὐκ ἔστι παρελθεῖν, *there is no getting by*. — εἰ μὴ ἀποκόψομεν (G. 223, N. 1).

40. ἐρημα, *exposed*. — πῶς τις ἀπελά, *how we* (lit. *one*) *shall drive*, etc.

41. ὑπέρ . . . στρατεύματος, *close above their own* (the Greek) *army*. — ἐγὼ δ' ἑθελω, *and I volunteer*: ἐγὼ δέ is more emphatic, as σὺ μὲν is omitted with μένε.

42. κελεύει δέ οἱ: οἱ as indirect reflexive (G. 79, 1; 144, 2), following συμ-πέμψαι (G. 193).

Page 85. — ἀπὸ τοῦ στόματος, *from the front* (cf. οὐράς). — μακρόν *too far*.

43. ἔλαβε, i. e. *he* (Ch.) *took* to replace the peltasts. — τοὺς κατὰ μέσον: see § 22. — αὐτῶ: Xenophon. — τοὺς τριακοσίους, i. e. three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. — οὓς τῶν ἐπιλέκτων (partitive): by attraction; the simple form would be τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.

44. ἀμιλλᾶσθαι, *to race or vie in speed*.

45. διακελευομένων: agreeing with the plural implied in στρατεύματος (G. 138, N. 3). — τῶν ἀμφὶ Τισσαφέρνην, *Tissaphernes and his men*. — Notice the *chiasmus* in διακελευομένων τοῖς ἐαυτῶν and τοῖς ἐαυτῶν διακελευομένων.

46. ἀμιλλᾶσθαι: see note on § 44. — τὴν λοιπὴν (sc. ὁδόν).

48. καὶ ὅς, *and he* (G. 151, N. 3²). — ἔχων ἑπορέετο, *marched on with it* (the shield). — θώρακα ἵππικόν: the horsemen carried no shield, and accordingly wore a heavier breastplate. — ὑπάγειν, *to lead on slowly*. — παρίναι, *to come up*.

49. ἀναβάς, *mounting his horse (again)*. — βάσιμα . . . ἄβατα (sc. τὰ χωρὰ), *passable . . . impassable* (i. e. for a horseman): Krüger makes the construction impersonal, like ἀδύνατά ἐστιν, *it is impossible*, for ἀδύνατόν ἐστιν. — φθάνουσι, *anticipate*, with object πολέμους. — γινόμενοι (G. 279, 2).

CHAPTER V.

SYNOPSIS: The barbarians now flee, and the Greeks descend unmolested into the plain (1). In the evening the enemy appear (2), and attempt to fire the villages (3). Xenophon says encouragingly that this shows that the Persians relinquish their claim upon the country, and proposes jestingly that they defend the villages as their own property; but Chirisophus says, also in jest, that they had better fire them (4-6). The generals and captains on assembling are much perplexed about their route (7). A Rhodian proposes that they kill the cattle and make a bridge of the inflated skins across the Tigris (8-11), but the plan is not regarded feasible (12). The next day they march back upon the course they have come (13). The generals and captains hold another council, and question the prisoners about the country (14). They learn something of the roads leading in the four cardinal directions, and in particular of the Carduchi, a warlike people among the mountains, who do not obey the King (15, 16). The generals conclude to make their way northward through the Carduchi (17), and give orders for the soldiers to be ready to march any time during the night (18).

Page 86. — 1. ἄλλην ὁδόν: cf. i. 2. 20, and note. — ἀγαθῶν, i. e. *supplies*.

3. ἐννοῦμενοι . . . ἔχουιν, *being apprehensive that they might not know*, etc. (G. 215, N. 1). — εἰ κάοιεν: sc. the enemy (G. 248, N.). — λαμβάνουιν (G. 244) governs ἐπιτήδεια: the direct question would be πόθεν . . . λαμβάνωμεν;

4. ἐκ τῆς βοηθείας, i. e. *from helping* those who were scattered in plundering (§ 2). — κατέβη: *from the height* (§ 1).

5. Ὅρατε . . . εἶναι; don't you see that they admit the country is now ours? (G. 280). — ἀ γὰρ . . . ἄλλοτρίαν, for what they stipulated against our doing, when they made the treaty (cf. ii. 3. 27), viz., burning the King's territory, (this) they are now themselves (doing, by) burning it as if it were another's: μὴ κάειν . . . χώραν (sc. ἡμᾶς) is in apposition with the antecedent of ἀ. See i. 9. 21, and note; in both cases a more definite expression (here κάουσι) is substituted by *anacoluthon* for a more general one like ποιοῦσι.

6. Οὐκ οὖν ἔμοιγε δοκεῖ, I don't think so now. The reply is mere jest, like the preceding remark of Xenophon.

7. σκηνάς, encampment (in the village). — ἐνθεν μὲν . . . ἐνθεν δέ, on the one hand . . . on the other. — ὁ ποταμός: the Tigris. — ὡς μηδέ . . . βάθους (sc. πιστοῖ), so that not even their spears projected when they tried the depth, i. e. their spears found no bottom (G. 184, 3, N. 4; 266, N. 1). Cf. iii. 2. 22.

Page 87. — 8. κατὰ τετρακισχίλους, four thousand at a time. — ἄν δέομαι, what I require (G. 172). — τάλαντον: cf. note on i. 4. 13.

9. Ἀσκῶν: bags of inflated hides are still used in crossing these rivers. — αἶγας: derived from αἰσσω, to leap. — ἀποδαρέντα: see ἀποδέρω. — φυσηθέντα refers to δέρματα, hides, implied in ἀ ἀποδαρέντα. — παρέχοι ἄν (G. 226, 2).

10. δεσμῶν, girths. — ὀρμίσας, mooring. — ἀφείς, by letting them down: this and ἀρτήσας (G. 277, 2) are subordinate to ὀρμίσας. — διαγαγόν, carrying (the line of floats) across the stream. — ἀμφοτέρωθεν δήσας, fastening them to the two banks, to serve as pontoons, or supports to a floating bridge.

11. ἔξει τοῦ μὴ καταδύναί, will keep from sinking (G. 263, 1): for the gen. τοῦ καταδύναί, see G. 174; μή, G. 283, 6. An equivalent (though different) construction follows, ὥστε μὴ ὀλισθάνειν σχήσα, will keep you from slipping, lit. will keep you so that you shall not slip (G. 266, 1).

12. χαρίεν (W. 55, 1, 4). — τὸ ἔργον, the execution of the plan (ἐνθύμημα). — οἱ κωλύσοντες, men ready to prevent it: cf. note on ii. 3. 5. — πολλοὶ ἱππεῖς: apposition. — οἱ . . . ἄν ἐπέτρεπον: sc. εἰ ἐπεχέρησαν.

13. ἐπανεχώρουν εἰς τοῦμπαλιν, etc., i. e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — ἢ πρὸς Βαβυλῶνα, or towards Babylon: these words seem to have been originally a marginal note explaining εἰς τοῦμπαλιν: τοῦμπαλιν ἢ (ἤθη) πρὸς Βαβυλῶνα would mean, in a direction opposite to that of Babylon, which is not possible under the circumstances (cf. § 15). — ἐνθεν = ἐξ ἧς (sc. τὴν κώμην), the village from which. — ὅμοιοι ἦσαν θαυμάζειν, were like to wonder, i. e. seemed amazed, like ἔσκεσαν θαυμάζειν: the text, however, is very doubtful. — τρέφονται . . . ἔχοιεν (G. 243).

14. ἀμφὶ τὰ ἐπιτήδεια: cf. Engl. "about his business." — ἤλεγχον . . . χώραν, they examined them as to the whole region on every side (G. 160, 1).

15. τῆς ἐπὶ Βαβυλῶνα (poss. gen.), on the road towards B. — ἤκοιεν (G. 247). — θερίζεν, ἐαρίζεν: in reverse order: the King spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana. — διαβάντι, after crossing (sc. τινί: G. 184, 5): διαβάντι . . . ἐσπέραν is used like the other adjective phrases with ἤ. — ὅτι is repeated for emphasis in the last

clause. — **Καρδούχους**: the people called Kurds, Armenian *Kordukh*; the region is *Kurdistan*.

Page 88. — 16. **ἀκοῦειν**, *listen to* or *obey*. — **ἐμβαλεῖν ποτε εἰς αὐτούς**, *once invaded them* (G. 203). — **βασιλικήν** (W. 55, 1, 2). — **ὅποτε . . . σπείσαντο, καὶ ἐπιμηνύσαι** (depends on **ἔφασαν**): in the direct form, **ὅπότεν . . . σπείσονται, καὶ ἐπιμηνύσας**, *whenever they (the Kurds) make a treaty*, etc., *some of them also mingle*, etc. — **σφῶν, ἐκείνων**: sc. **τινάς** (G. 168, N. 2).

17. **ἐκασταχόσε εἰδέναι**, *that they knew the way in every direction*. — **τούτους**: governed by **διελθόντας**. — **ἔφασαν ἦσαν**, *they (the captives) said that they (the Greeks) would come*. — **εὐπορὸν . . . πορεύεσθαι**: in the direct form, **εὐπορὸν ἔστιν ὅποι ἂν τις ἰδέη πορεύεσθαι**, *it is easy to go whither-soever you wish* (G. 233), the apodosis being general in sense.

18. **ἐπὶ τούτοις**, *thereupon*. — **ὅρας**: part. gen. after **ἡνίκα**, *at whatever time*. — **τὴν ὑπερβολήν**, *the pass*: acc. by anticipation; regularly it would be, *they feared that the mountain-pass might be seized beforehand*. — **ἡνίκ' ἂν . . . παραγγέλλῃ**, i. e. *when the order should be given*; cf. **εἰ τις . . . λυποῖται** in ii. 3. 23, and note: this subjunctive might have been changed to the optative (omitting **ἂν**), as **ἐπαδὴ δαιπήσειαν** is changed from **ἐπειδὴ δαιπήσειαν**.

BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT THECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1); and review of the situation (2-4). The Greeks cross the plain by night and reach the hills at daybreak (5); and, with Chirisophus in command and Xenophon guarding the rear (6), cross the height in front of them to villages among the mountains, where they find provisions in abundance (7-9). Their rear, however, as they descend into the villages, is attacked by the Carluhi, who, when they encamp, light fires on the hills (10, 11). At daybreak the generals resolve to abandon the captives and superfluous baggage-animals (12, 13); and, when the march begins, see that the order is executed (14). The next day it storms (15); and, the enemy pressing upon them, they march but slowly (16). At one time Chirisophus hurries forward, and, the rest following rapidly without knowing the cause, two soldiers are killed by the enemy (17, 18). When they encamp, Xenophon blames Chirisophus (19); but he replies that he was trying to secure the only known pass through the mountains (20, 21). Xenophon proposes to make guides of two prisoners (22), who are at once asked whether there is any other road. The one who denies this is put to death (23). The other says that there is such a pass (24), but that a certain height must be taken possession of beforehand (25). Volunteers are called for and detailed for this special service (26-28).

1. See note on ii. 1. 1. — *ῥα ἐπολέμηθη*: passive of an active constr. *ῥα ἐπολέμησαν* (G. 159, N. 2; 198); *to what extent war was made upon the Greeks*.

2. *ἐνθα* (sc. *ἐκεῖσε*), *to the place where*. — *πάροδος*, *way along the river*. — *ἐκρέματο*: see *κρέμαμαι*. — *πορευτέον εἶναι* (dir. *πορευτέον ἐστίν*: G. 281, 2). This section is a recapitulation of what has been stated in the last chapter.

3. *τῶν ἀλίσκομένων* (G. 171, 2, N. 1), *the captives taken along the way*.

Page 89. — *εἰ διελθοῖεν* has for its apodosis the sentence *ἐν τῇ Ἀρμενίᾳ . . . περίασι*, including two subordinate protases; it represents *ἐὰν διελθωμεν* of the direct discourse, and the four following verbs might, like it, have been changed to the opt. (G. 247). — *περίασι*, *will pass round* (G. 200, N. 3²). — *ἔλεγτο*: the subject is *τὰς πηγὰς εἶναι*. — *ἐστὶν οὕτως ἔχον*, *it is just so* (G. 28, N. 1).

5. *τὴν τελευταίαν φυλακὴν*: the Greeks divided the night into three watches. — *ὅσον . . . διελθεῖν*, *enough for crossing the plain in the dark*; *ὅσον* (sc. *τοσοῦτον*) takes the infinitive from the idea of sufficiency which it implies. — *παραγγέλλω* (W. 54, 4, 3, β), *the word of command* passed round, not by signal of trumpet. — *τὸ ἔρος*: cf. iii. 5. 7 and 17.

6. *τὸ ἀμφ' αὐτόν*, *his own special command*: cf. *τὸ ὀπλιτικόν* (iv. 8. 18), *τὸ ἱππικόν*, *the cavalry*, and *τὸ Ἑλληνικόν* for *οἱ Ἕλληνες*, *the Greek race*. — *μή*, *that*, after *κίνδυνος*. — *πορευομένων*, *as they went*, gen. abs. — *ἐπίσποιοτο*: see *ἐφέπομαι*.

7. *αἰσθῆσθαι* (G. 274). — *ἐπατα*, i. e. after crossing the hill and descending: cf. § 10. — *ἀέ*, *regularly*, qualifies *ἐφέπετο*. — *τὸ ὑπερβάλλον*, i. e. each detachment in succession followed, as it crossed the height.

8. *ἢν λαμβάνειν*, *there was an opportunity to take*. — *εἰ πως ἐθελήσειαν*, *in case the K. should be willing*, etc. (G. 226, N.; 248, 2): the apod. implied is, *that they might let them through*, or the like. — *ὥς . . . χώρας* = *διὰ τῆς χώρας ὡς φίλας* (sc. *οὐσας*), i. e. *to let them go through their country as (being) a friendly one*: cf. i. 3. 14, and ii. 3. 27, and notes.

9. *ἅψ*, *whatever* (G. 187): the indef. rel. *ὅστις* sometimes has a plural antecedent, when it is itself singular, as here *τὰ ἐπιτήδεα*. — *καλούντων* (sc. *αὐτῶν*), *when they called* (G. 171, 2).

10. *τελευταῖοι*, *σκοταῖοι* (W. 55, 1, 1, α). — *διὰ τὸ . . . εἶναι* (G. 262, 1).

Page 90. — *ἡμέραν* (G. 161). — *ἀνάβασις*, *κατάβασις*: cf. *παραγγέλλω* in § 5 (with ref.). — *ἐξ ἀπροσδοκῆτου*, *ex improviso*.

11. *ἐκινδύνουνεν ἂν διαφθερῆναι*, *would have risked perishing*. — *πολύ*, *a great part*: cf. *τὸ πολύ*, *the greater part*, i. 4. 13. — *συνέωρων*, i. e. *watched each other's signals*.

12. *συνελθοῦσι . . . ἔδοξε*, i. e. *they came together and resolved*: cf. *δόξαν* in § 13. — *αἰχμᾶλωτα*, *taken in war* (*αἰχμή*, *a spear*, and *ἀλίσκομαι*).

13. *ἐποιοῦν*: the subject is *ὑποζύγια*, etc. — *ἐπὶ*, *in charge of*. — *δόξαν*, *having resolved* (G. 278, 2), lit. *it having seemed good*: cf. *ἔδοξε*, § 12. — *ταῦτα* is governed by *ποιεῖν* understood: see, however, *Moods and Tenses*, § 110, 2, N. 2.

14. *ὑποστάντες*, *halting*. — *εἰ τι*: translate *whatever*. — *τῶν ἐιρημένων*

(sc. ἀφείναι), of the things ordered (to be abandoned), or simply, of the things above mentioned (see § 12). — οἱ δέ, and they (the soldiers). — πλὴν . . . ἔκλεψεν, unless one smuggled something. — οἷον . . . γυναικός: we should expect οἷον (for example) ἢ παῖδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα (Krüger). — τῶν εὐπερεῶν is partitive genitive. — τὰ μὲν . . . τὰ δέ, sometimes . . . sometimes.

16. χωρίων (W. 54, 4, 8, a). — ἀναχάζοντες and θαμνὰ are both poetic words.

Page 91. — παρήγγαλλον ὑπομένειν, would send word (for those in front) to wait. — ἐπικείοντο (G. 233): ἐπικεῖσθαι, to press upon; ἐπιτίθεσθαι, to fall upon.

17. ὅτε παρεγγυῶτο, whenever the word was passed. — πρᾶγμα τι, some trouble ahead. — παρελθόντι (sc. τινί).

18. διαμπερὲς τὴν κεφαλὴν (sc. τοξευθεῖς), shot directly through the head, lit. shot in the head directly through (G. 160, 1).

19. ὥσπερ εἶχεν, just as he was (sicut erat). — φεύγοντες ἄμα (G. 277, N. 1). — καλῶ τε κἀγαθῶ: cf. note on ii. 6. 19. — ἀνελίσθαι, to take up for burial, a most sacred duty with the Greeks. The last sentence is in the direct discourse.

20. αὕτη is subj., and μία ὁδός pred.: lit. this which you see is the only way (and) sleep (ὄρθια, sc. οὔσα); αὕτη cannot be taken as an adj. pron. with ὁδός (G. 142, 4). See notes of Krüger and Rehdantz; and cf. iv. 7. 4. — ὄχλον οἱ (G. 151, N. 2). — ἔκβασιν, way out.

21. ταῦτ' ἐσπεύδον (G. 159, N. 2). — εἰ πως δυνάμην, in case I should be able; see note on εἰ πως ἐτελέσειαν in § 8: here an apod. is implied like ἵνα φθάσαιμι. — οὐδ' . . . ὁδόν, say there is no other way. For οὐ φημι, cf. note on i. 2. 26.

22. ὅπερ, i. e. the ambush. — ἀναπεύσαι: Krüger quotes II. xv. 235, ὥς κε καὶ αὐτὶς Ἀχαιοὶ ἀναπνεύσωσι πόνον. — αὐτοῦ τούτου ἐνεκα (G. 215, Rem.). — ἡγέμοσιν (G. 137, N. 4): supply αὐτοῖς.

23. εἰ εἶδετεν, whether they knew: the direct question was ἀρ' ἔστε; (G. 243). — οὐκ ἔφη: see note on § 21. — φόβων, threats.

Page 92. — 24. ἐτύγχανε . . . ἐκδεδομένη, i. e. he happened to have a married daughter there. — αὐτός emphasizes the subject of ἡγήσεσθαι: he said he would himself lead (G. 138, N. 8). — ὁδόν (G. 159): cf. note on i. 2. 20.

25. δυσ-πάρ-ιτον (εἰμι): cf. ἀμαξ-ιτός, i. 2. 21, and see G. 132, 2. — 8: object of προκαταλήψοιτο: and unless they (τις) should first (πρῶ) occupy this (G. 202, 4; 247); the direct discourse was εἰ μὴ τις προκαταλήψεται, ἀδύνατον ἐσται (G. 223, N. 1).

26. πελταστὰς is in apposition with, and ὀπλιτῶν limits, λοχαγούς. — εἰ τις . . . ἐστίν, whether there was any one (ἐστίν might have been εἴη after ἐδόκει). — γενέσθαι, to show himself: cf. ἐγένετο (end of § 28). — ὑποστὰς ἐθελοντής, standing forth as a volunteer: cf. ὑφίσταται in § 27.

28. ἐρωτῶν εἰ τις . . . ἐθέλοι: here ἐθέλει of the direct question becomes opt. after an historic present (G. 200, N. 1; 201^b).

CHAPTER II.

SYNOPSIS: The guide is bound, and arrangements are made for signals and the attack (1). The party starts, and Xenophon proceeds to divert the enemy's attention at the open pass (2), who continue to roll stones down the mountain at the Greeks all night (3, 4). The advance party surprise and kill outposts of the enemy, but make a mistake as to the position of the summit (5, 6). They halt for the night, and at dawn advance against the main enemy, who abandon their position (7). The force of Chirisophus succeeds in ascending the mountain (8); but Xenophon, who takes with the baggage the route of the advance party, is in danger of being cut off (9, 10). He routs the enemy posted on one hill overhanging the road, and they rally on the next (11, 12). Leaving a force on the first hill, he takes the second (13), and a third, and reaches the summit (14-16). A messenger brings word that the Greeks have been driven from the first hill (17). Xenophon proposes a truce to the barbarians (who are now posted on a hill opposite), which they consider; the force of Xenophon in the mean time passing along with the baggage (18, 19). But when he attempts to descend, they roll down stones. His shield-bearer deserts him, but another soldier runs to his support (20, 21). The entire Greek force encamps together again (22). The slain are collected and funeral rites performed (23). The next day the enemy continue to obstruct their progress, harassing them most whenever they are descending hills (24-27). Description of the Carduchian bowmen (28).

1. οἱ δέ, i. e. Xenophon and Chirisophus. — ἐμπαγόντας, *when they had eaten*. — συντίθενται, *agree with them* (i. e. the volunteers). — τὸ ἄκρον: cf. ἄκρον in iv. 1. 25. — τοὺς μὲν, αὐτοὶ δέ, i. e. the volunteers and the officers. — ἀνω ὄντας, i. e. *from their position on the height* (G. 204). — λῆναι and συμβοηθήσαν denote *later* actions than φυλάττειν and σημαίνειν; hence perhaps the change in tense (G. 203, N. 2). See note on iv. 6. 20. — ἔκβασιν: cf. iv. 1. 20.

2. ὕδωρ, *rain*. — ὅπως . . . τὸν νοῦν, *that the enemy might have their attention turned to that road*. — ὅπως ὡς μάλιστα λάθοιεν, *that they might be, as far as possible, unseen*.

Page 93. — 3. ἦν ἔδα . . . ἔκβαλιναι, i. e. *which they must cross before getting to the ascent*. — ὀλοτρόχους: a poetic word, compounded of εἰλω (volvo), *to roll* (cf. ὄλμος), and τρέχω; probably meaning *rounded by rolling* (i. e. in the water). See Liddell and Scott; and Theocr. xxii. 49, there quoted: πέτροι ὀλοτρόχοι, οὔστε κυλίνδων χεμάρρους ποταμὸς μεγάλας περιέξοιε δίναις. The, χαράδρα which they were crossing was the dry bed of a winter torrent (χεμάρρους), down which the stones were hurled. Such χαράδραι are now often the best roads to be found in Greece. — διεσφενδονάντο, *flew in pieces* (lit. *were flung about*, as if from slings): “diffundebantur; cf. σφενδόνη = funda.” Rehdantz.

4. εἰ μὴ δύναντο: sc. διαβῆναι (G. 225). — κυλινδόντες (G. 279, 1).

5. ὡς . . . κατέχοντες, *supposing they held the summit* (cf. n. on i. 1. 11).

6. οἱ δ' οὐ κατείχον, i. e. they were wrong in so thinking: οἱ δέ is irregular in referring to the subj. of the preceding verb (see also G. 143, 1, N. 2). — μαστός, *a round hill*. — αὕτη (G. 142, 4²): οὗτος may stand between the

article and its noun, provided some qualifying word separates it from the article. — *αὐτόθεν*, from that spot (where they were).

7. *ὑπέφαινον*: cf. note on iii. 2. 1. — *προσελθόντες* (G. 279, 2). — *εὐζωνοί*, nimble (well-girt): *γάρ* introduces the reason why *only a few* (*ὀλίγοι*) were killed.

8. *ἀν-ίμων*, drew up (like buckets from a well): *ἰμάω*, to draw; *ἰμάς*, a thong or strap.

Page 94. — 9. *ἤπερ*, by the same way with.

10. *ἡ διεσέχθαι*, or else be (themselves) entirely separated: the perfect infinitive (G. 202, 2, N. 2) here denotes that the action is decisive; cf. *ἐκπεπλήχθαι* in i. 5. 13, and note. — *ἐπορεύθησαν ἀν*: the protasis is implied in the following clause (G. 226, 1). — *ἑπορεύγια*: subject of *ἐκβῆναι*, i. e. there was no other way for the beasts to get through.

11. *ὁρθοῖς τοῖς λόχοις*, i. e. with the companies marching (with intervals between them) in narrow parallel columns: *ὁρθίος* implies that a body of troops has a much greater depth than front, including even single file. See note on iv. 8. 10. — *οὐ κύκλω*, i. e. not so as to cut the enemy off. — *εἰ βούλονται* (G. 226, N.). the apodosis is supplied in *ἀφοδον*, i. e. a way by which they might retreat.

12. *τέως μὲν*, for some time. — *ἕκαστος*: in appos. to the omitted subject of *ἰδύναντο*. — *οὐ προσέειπτο*, did not admit: i. e. they did not let the Greeks get near them, but fled. — *καὶ τοῦτόν τε . . . καί*: see note on i. 2. 18.

13. *ἔννοήσας μὴ*, becoming anxious lest (the meaning of *ἔννοήσας* being made more definite by the following constr. with *μὴ*). — *καὶ πάλιν*, yet again. — *ἐπιθόιντο*, for *ἐπιθέιντο* (G. 127, 3; cf. 129, III.): such forms follow the analogy of verbs in *ω*. — *παριοῦσιν*, as they passed. — *ἐπὶ πολὺ ἦν*, stretched out a long way: cf. i. 8. 8, and note. — *ἄτε . . . πορευόμενα* (G. 277, N. 2): cf. the Latin construction of *quippe* with a relative. — *διὰ στενῆς τῆς ὁδοῦ* (G. 142, 3).

14. *ὁ ὑπὲρ . . . ἐθελοντῶν* (see § 5): of the three expressions which qualify the attributive partic. *καταληφθείσης* (G. 276, 1), only one stands between *τῆς* and the partic., the others being placed outside of *τῆς . . . φυλακῆς* to avoid complicating that construction.

15. *δείσαντας* (G. 277, 2). — *αὐτοὺς*: the barbarians. — *πολιορκῶντο*, from *πόλις* (*πολι-*) and *ἔργω* (*ἔρκος*), is often used, as here, where the force of *πόλις* is forgotten: we even have *πόλιν πολιορκεῖν* (see Crosby's note). — *ἄρα*, in fact; as it proved. — *ὀπισθοφύλακας*: cf. § 9, § 13, and § 17.

Page 95. — 16. *ὑπάγειν*, advance slowly. — *προσμίξειαν*, i. e. might come up. — *θέσθαι τὰ ὄπλα*: cf. i. 5. 14.

19. *ἔφ' ᾧ*, on condition that (G. 267). — *ἐν ᾧ*, while, introduces both clauses, *τὸ μὲν . . . οἱ δέ*. — *οἱ ἐκ*: cf. notes on *τῶν παρὰ βασιλέως*, i. 1. 5, and on i. 2. 18. — *συνερρήσαν*: see *συρρέω*.

20. *ἱστάντο*, were forming. — *ἤρξαντο*, i. e. the Greeks. — *ἐνθα . . . ἔκειντο*, where the armed force was stationed (see § 16): *κείσθαι* here is like a passive of *θέσθαι* (used as in § 16); the plur. *ἔκειντο* is exceptional. — *ὑποσπιστῆς* (W. 54, 4, 2, ε). — *ἀπέλιπεν*, i. e. got separated from him, left him (without his shield).

21. *Λουσιεύς*, from *Lusi* in Arcadia (W. 54, 4, 10, a). — *προβεβλημένος*, holding out (his shield) in front of both (G. 199, 3).

22. *αὐτοῦ*, there. — *ἐν λάκκοις κονιατοῖς*, in plastered (or cemented) cisterns. Suidas (s. v. *λάκκος*) says: "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them: these they called *λάκκοι*."

23. *διεπράξαντο*, managed, or bargained. — *ἡγεμόνα*: see iv. 1. 22–24. — *ἐκ τῶν δυνατῶν*, i. e. as well as they could. — *νομίζεται*: the word *νόμος* "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, *Diss.*; Vol. IV. p. 302, n.

Page 96. — 24. *εἴη* (G. 233). — *ἐκώλυον*, tried to hinder (G. 200, n. 2).

25. *ἀπό-φραξιν*, from *ἀπό* and *φράσσω* (*φραγ-*), found only here and in § 26 (Kriiger): force of the suffix? — *τοῖς πρώτοις* (G. 184, 3). — *ἀνωτέρω γίνεσθαι*, to get above.

27. *ἦν ὁπότε*, sometimes (G. 152, n. 2): cf. iv. 5. 31. — *αὐτοῖς τοῖς ἀναβῆσι*, even to those who had gone up, i. e. to check them: cf. § 25 and § 26. — *καταβαλόνουσιν*: temporal participle. — *ἐγγύθεν φεύγοντες*: the opposite of *ἐκ πολλοῦ φεύγοντας*, iii. 3. 9. Note the distinction of *φεύγειν*, to flee, and *ἀποφεύγειν*, to escape.

28. *τόξα*: probably *long-bows*, which were drawn by bringing one end to (or near) the ground and advancing the left foot (*προβαλόντες*) towards that end (*πρὸς τὸ κάτω τοῦ τόξου*). Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, *τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκῶν τοῖς ποσὶ, τοῦ δ' ἑκόντος τὴν νευράν*, two of them holding the bow, with their feet advanced (i. e. each with one foot advanced to steady himself), and the third drawing the string. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and bracing themselves (*ἀντιβάντες*) with the left foot. In this passage of the *Anabasis*, there is very slight MS. authority for the common reading *προσβαλόντες*. — *ἄκοντις*: in appos. with *αὐτοῖς* (G. 137, n. 4): the arrows, a yard long, were picked up and used as darts, being fitted with an *ἀγκύλη*, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling.

CHAPTER III.

SYNOPSIS: The Greeks encamp this side of the Centrites and rest (1, 2). The next morning they see cavalry and infantry across the river, prepared to hinder their entrance into Armenia (3, 4). The Greeks endeavor to cross, but the depth of the water and the missiles of the enemy oblige them to retreat (5, 6). Great numbers of the Carduchi assemble in their rear. They are greatly perplexed; but Xenophon again has a propitious dream, which he tells to Chirisophus (7, 8). The generals offer sacrifice (9). Two young men bring word to Xenophon that they have accidentally discovered a place where the river is easily fordable (10–12). He makes libations and reports to Chirisophus (13), and the soldiers are ordered to get their baggage ready. The generals consult

(14), and the order of march is determined (15). They then proceed with the young men as guides up the river (16). The hostile cavalry advances along the opposite bank. At the crossing, the Greeks throw off their outer garments (17), offer sacrifices, and all sing the paean (18, 19). Chirisophus enters the stream with his men, and Xenophon makes a feint of crossing at the lower ford (20). Chirisophus crosses easily, the enemy flying and abandoning some of their property; but Xenophon is in danger of attack from the Carduchi in his rear. He returns rapidly to the upper crossing, halts under arms, and disposes his men for attack (21-26). The Carduchi advance, and Chirisophus sends aid (27). Xenophon gives directions for a feigned attack (28, 29); and when the Carduchi press forward (30), the Greeks raise the paean and rush upon them and turn them (31), but also themselves retreat rapidly when the trumpet sounds, and cross the river (32). Some of the Greeks are wounded (33, 34).

1. ἡύλισθησαν, *had their quarters*: the word originally means *to pass the night* (or *live*) *in an open court* (αὐλή). — εὔρος (W. 54, 4, 4, 7, 8). — ἄσμενοι (G. 138, N. 7). — τῶν Καρδούχων (end of the section) depends on τῶν ὁρέων.

2. πολλά: as adv. with μνημονεύοντες, *talking over, recounting*. — κακὰ . . . σὺμπαντα, *evils (so many) as they did not (suffer), even all put together*, etc.

Page 97. — 4. Ὀρόντα: gen. (G. 39^b), i. e. *troops of Orontas*. — δπλα (G. 137, N. 4).

5. ὁδὸς . . . ἄνω, i. e. *the single road which was visible was (one) leading up*, etc.: the construction is ἡ ὁρωμένη ὁδὸς μ'α (sc. οὕσα) ἦν ἀγούσα ἄνω. — ὥσπερ χειροποίητος (sc. οὕσα), (looking) *as if it had been built*. — ταύτη, *here*, i. e. *opposite to this road*.

6. παρωμένοις (sc. τισίν), *on trial*. — οὐτ' corresponds with τέ after ἐπὶ. — εἰ δὲ μή, *otherwise*, i. e. *if any of them did attempt to carry their arms through the river*: cf. note on ii. 2. 1. — γυμνοί, *exposed*: plur. since τις is collective.

7. Ἐνθα, *where*. — Ἐλλησιν (G. 184, 4). — ὁρώσι μὲν . . . ὁρώσι δὲ . . . ὁρώσι δέ: notice the emphatic repetition. — ἐπικεισομένους (G. 280).

8. αὐτόμαται: cf. i. 2. 17, and note. — περιρρυθῆναι, *fell off* (sc. ἔθοξαν): for αὐτῷ, see G. 184, 3. — διαβαίνειν ὅσον ἐβούλετο, *took as long steps as he pleased* (opposed to δεδίσθαι): διαβαίνειν in this sense was a good omen for crossing the river (διαβαίνειν); see § 12, § 14, and § 15.

Page 98. — 9. ὡς τάχιστα, *as soon as*. — ἐπὶ τοῦ πρώτου (sc. ἱερέου), *with the first victim* (W. 62, VI. 2, 1, β).

10. ἀριστῶντι, *while eating his lunch*: ἀριστοποιεῖσθαι (§ 9), *to prepare lunch*. See also note on i. 10. 17. — ἐξείη, κ. τ. λ.: the direct discourse would be: ἐξστίν . . . προσελθεῖν, καὶ ἐὰν καθεύδῃ . . . εἰπεῖν, ἐὰν . . . ἔχῃ (G. 225). — αὐτῷ: with προσελθεῖν (G. 187). — ἐπεγείραντα εἰπεῖν, *to wake him and tell*. — ἔχοι: sc. εἰπεῖν.

11. καὶ τότε, *and this time*. — διτι τυγχάνοιεν . . . κατίδοιεν: the direct discourse was ἐτυγχάνομεν (G. 243, N. 1) . . . καὶ κατείδομεν: this true imperfect optative is very rare. — συλλέγοντες (G. 279, 2). — παιδίσκας

(W. 55, 4, 8, γ): cf. *νεανίσκῳ* in § 10, which is a diminutive in form only. — ὥσπερ . . . κατατιθεμένων (G. 138, N. 2), *apparently putting away bags of clothes*.

12. δόξαι: the *oratio obliqua* here changes from the opt. to the infin., as if ἔφασαν had already been introduced. — οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο (sc. ἔφασαν δόξαι), *for (they said it appeared to them) that it (the river) was not even accessible to the enemy's cavalry at this point*: οὐδέ implies that this consideration was added to others, e. g. to the evidence given by the old man, etc., that the river was fordable here. — ἐκδύντες (G. 138, N. 8), *having stripped*: distinguish the various *circumstances* (G. 277) of the crossing expressed by this and the two other participles and by γυμνοί (sc. δυντες). — ὡς νευσόμενοι, *with the expectation of having to swim* (G. 277, N. 2). — διαβαίνειν: imperf. (G. 203, N. 1), representing διαβαίνομεν, *we proceeded (or attempted) to cross*; cf. this with διαβῆναι (below) for διέβημεν, *we crossed (effected the crossing)*. — πρόσθεν . . . πρὶν βρέξαι (G. 274): for the use of πρόσθεν, see *Moods and Tenses*, § 106, N. 4. Cf. iii. 1. 16.

13. τοῖς νεανίσκοις ἔγχεῖν (sc. οἶνον), *to pour out (lit. pour in) wine for the young men*: the indefinite subjects of ἔγχεῖν and εὐχεσθαι are easily supplied. — φήνασι (G. 97). — δνείρατα (see § 8): the plural seems to indicate the several points of the dream. — πόρον: referring to διαβαίνειν in § 8. — καὶ τὰ λοιπὰ ἀγαθὰ, *also the other blessings* (which had not been portended in the dream). — ἐπιτελεῖσαι: depending on εὐχεσθαι.

14. ὅπως ἂν διαβαίεν: indirect *πῶς ἂν διαβαίμεν*; (G. 245). ὅπως (without ἂν) introduces νικῶμεν and πάσχοιεν, the direct questions here being *πῶς νικῶμεν*; and *πῶς μὴδὲν πάσχομεν*; (G. 244, first example). If ἂν belonged to πάσχοιεν, we should have οὐδέν.

Page 99. — 17. ἀντιπαρήσαν, *went along over against them*, i. e. on the other bank. — κατὰ . . . ὄχθας, *at the ford and where the (opposite) high banks were* (cf. § 11). — στεφανωσάμενος, *putting on a wreath*, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see Plutarch's *Lycurg.* 22). — ἀποδύς, *throwing off* (probably) his outer garment: ἐκδύντες (§ 12), acc. to Rehdantz, means *undressing themselves* entirely. — παρήγγαλε, *gave the word*, i. e. to do the same. — ὀρθίους: see iv. 2. 11, and note.

18. εἰς τὸν ποταμόν, i. e. so that the blood ran into the river.

19. ἀνηλάζον, *raised the war-cry*, properly shouted ΑΛΑΛΑ: the ὁλο-λυγὴ was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

20. ἐπὶ τὸν πόρον: see § 3 and § 5. — ἐκβασιν, *passage out* (from the river). — προσποιούμενος, *feigning*: he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chirisophus." Grote.

21. *ὡς . . . ἔκβασιν*, with the appearance of hastening to the road which led up from the river: *ἔκβασιν*, as a verbal noun, takes *ἀνω* and the gen. as if it were *ἐκβαίνω*. Cf. *κατὰ τὴν ἔκβασιν* in § 20, *ἐκβαίνειν* in § 3, and *ἐκβαίνειν* in § 23. — *ἔβαινον*, they pushed on.

22. *ἔβδων μὴ ἀπολείπεσθαι*, they called to them (exhorting them) not to be left behind. — *συνεκβαίνειν*: *σύν* governs *τοῖς πολεμίοις* understood.

23. *κατὰ . . . ποταμόν*, by (over) the bluffs which reached to the river (cf. § 11).

Page 100. — 24. *καταβαίνοντες* (G. 280, N. 1).

26. *ἀκμήν διέβαινε*, were just crossing: with the adverbial accus. *ἀκμήν* (G. 160, 2), just at the point, cf. *τέλος* in i. 10. 13, and the common use of *ἀρχήν*, at first. — *ἀντία . . . ἔθετο*, formed his line facing them: cf. note on i. 5. 14. — *κατ' ἐνωμοτίας*, by enomoties, i. e. with the four *ἐνωμοταί* (each of 25 men) arranged in line, probably in five ranks. The enomoties had been in column, and they were now to be brought into line by moving *παρ' ἀσπίδα*, i. e. to the left, lit. by the shield (the shield being carried on the left side). See notes on iii. 4. 21 and 22; and on *ἐπὶ δόρυ* in § 29 (below). — *ἐπὶ φάλαγγος*, so as to form a phalanx, or line of battle. — *οὐραγούς*, rear-leaders.

27. *τοῦ δ' ὄχλου ψιλουμένους* (G. 174), left by the crowd (of camp-followers, etc.). — *παραγγέλλη*: sc. *ὁ Ξενοφών*.

28. *ἰδὼν . . . διαβαίνοντας*, when X. saw them (on the point of) crossing (to aid him). — *αὐτοί*, (they) themselves, i. e. Xenophon and his men. — *ἐνθεν καὶ ἐνθεν σφῶν*, on both sides of them. — *διηγκυλωμένους*, with hand on the thigh (ἀγκύλη). — *ἐπιβεβλημένους* (middle), with arrow on the string (sc. τὰ τοξόεματα ἐπὶ ταῖς νευραῖς): cf. v. 2. 12, *ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς*. — *πρὸς τὸ ποταμόν*, far into the river (G. 168).

29. *ψοφῇ*, ring with the thump of the stone.

Page 101. — *σημήνην τὸ πολεμικόν*, signal the charge (to deceive the enemy). See § 32. — *ἀναστρέψαντας ἐπὶ δόρυ*, facing about to the right, belongs to the subjects of both *ἡγείσθαι* and *θεῖν*, as is shown by its position: with *ἐπὶ δόρυ*, towards the spear (the spear being carried in the right hand), cf. *παρ' ἀσπίδα* in § 26. — *ὡς* (G. 266, N. 1). — *οἱ . . . γίνηται*: *oratio obliqua*, as if *εἶπεν* had preceded instead of *παρίγγαλεν*. The direct form would be *ἀριστος ἔσται, ὅς ἂν . . . γίνηται* (G. 247, N. 1).

31. *ὡς . . . ἱκανῶς*, well enough for mountain regions: cf. *ut temporibus illis*, for those days (Cic.).

32. *σημαίνει* (sc. τὸ πολεμικόν): cf. § 29. The Greeks had been ordered to retire at this signal. — *τάναντία* is cognate accus. with *στρέφαντες*.

33. *αἰσθόμενοι*, perceiving that the Greeks were crossing. — *καὶ . . . ἔλλινον*, even when the Greeks were across the river. — *φεύγοντες* (G. 280, N. 1).

34. *οἱ ὑπαντήσαντες*, those who had come to the relief (see § 27 and § 28). — *πρὸς αὐτὸν τοῦ καιροῦ*, i. e. further than they should have gone.



CHAPTER IV.

SYNOPSIS: The Greeks proceed through Armenia (1), and come to a village containing a palace of the satrap (2). Beyond this they pass the sources of the Tigris and reach the river Teleboas (3). Tiribazus, the governor (4), proposes through an interpreter a treaty of peace, to which they agree (5, 6). They then proceed for three days, followed by Tiribazus, and come to a palace and villages (7), where they halt, on account of a snow-storm, and quarter themselves (8). Provisions are found in abundance; but word is brought that there is an army at hand (9), and the troops are again brought together (10). Encamping thus under arms for the night, another heavy snow falls (11–13), and the soldiers are again quartered in the villages (14). Democrates is sent out to reconnoitre (15), and returns with a captive (16), who says that he was out foraging (17), and that the army belongs to Tiribazus, who is preparing to attack the Greeks in their passage over the mountain (18). The generals leave a guard behind, and with the captured man as guide (19) discover the enemy's camp and attack it (20), when the barbarians flee. Twenty horses and the satrap's tent are captured (21). The Greeks return to their own camp (22).

1. *πεδῖον ἄπαν*, a perfectly level country: for the case of *πεδῖον* and *γηλόφους*, see notes on i. 2. 20, and ii. 5. 18.

2. *εἰς ἣν κώμην*, for *ἡ κώμη εἰς ἣν* (G. 154, N.). — *τύρραις*: cf. Lat. *turris*, Eng. *turret*, *tower*.

3. *ὑπερήλθον τὰς πηγάς*, κ. τ. λ.: here they crossed the mountain range which is the watershed between the Tigris and the Euphrates; the Teleboas (generally supposed to be the present *Kara-su*) flows into the Euphrates. "After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." Grote.

Page 102. — 4. *ὑπαρχος*: cf. i. 2. 20, and note. — *ἀνέβαλλεν* = *ἀνέβιβαιεν*, helped to mount.

5. *τοῖς ἀρχουσι* (G. 186). — *εἰς ἐπήκοον*: cf. iii. 3. 1.

6. *ἐφ' ᾧ* G. (267). — *αὐτός* (G. 138, N. 8). — *μήτε . . . μήτε . . . τε*: cf. note on ii. 2. 8. — *ὧσων δέονται* (G. 247): in direct form, *ὧσων ἂν δέσθε*.

8. *χιὼν πολλή*: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December. — *ἔωθεν*, in the morning; lit. from daybreak: the opposite point of view is found in *εἰς ἔω*, i. 7. 1, and *εἰς ἑσπέραν*, iii. 1. 3 (see notes).

9. *ιερεῖα*, cattle for slaughter (orig. for sacrifice, here for food). — *τῶν ἀποσκεδαννυμένων τινές*, certain of the stragglers. — *κατίδουεν*, φαίνοντο: in direct discourse, *κατείδομεν* and *φαίνεται*.

10. *συναγαγεῖν*: subj. of *ἀσφαλές εἶναι* (without *οὐκ*), i. e. they thought that safety required them to collect the army again. — *ἔδοκει δειαιθρίαν*, it seemed to be clearing up (G. 134, N. 1 e): originally *τὸν Δία* was understood.

Page 103. — 11. ἀλεινόν (G. 138, N. 2 c). — ὅτι μὴ παραρρῆι: see παραρρῆω; i. e. the snow kept all warm from whom it did not fall off.

12. ἐτόλμῃσε, undertook, had the courage. — γυμνός, i. e. without his mantle (ἱμάτιον): cf. i. 10. 3, and note. — ἀφελόμενος (sc. τὰ ξύλα), i. e. taking the work away from Xenophon.

13. ἀμυγδαλίον ἐκ τῶν πικρῶν (sc. χρίμα): for ἐκ τῶν πικρῶν ἀμυγδαλῶν. — τερεβινθίνον, of the terebinth or turpentine-tree. — μύρον, fragrant oil, probably used as a perfume; while the various kinds of χρίμα were applied to increase the suppleness of the limbs and as protection against cold.

14. εἰς στέγας, under shelter (from the weather), is not a repetition of εἰς τὰς κώμας, which implies that they returned to the same villages which they had left (§§ 8–10). — ὑπὸ τῆς αἰθρίας, under the open sky; sub dio, sub Iove: connect with κακῶς σκηνοῦντες, by camping ill.

15. Τηγνίτην (a doubtful name): probably a man from Temnus (in Aeolis). — τὰ πυρά: see § 9. — τὰ μὴ ὄντα, i. e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, ἃ μὴ ἦν or εἰ τινα μὴ ἦν (G. 283, 4). — ὡς οὐκ ὄντα, i. e. he reported such things as not being facts, and would have said οὐκ ἔστιν.

16. Πορευθείς, i. e. on his return. — οὐκ ἔφη ἰδεῖν, said that he had not seen: cf. notes on i. 2. 26, and i. 3. 1. — σάγαριν (a Persian word), a battle-axe. — Ἀμαζόνες, i. e. in pictures and statues, with which the Greeks were familiar.

17. τὸ ποδαπὸς εἴη, i. e. the question ποδαπὸς εἴ; the expression is accusative with the passive ἐρωτώμενος (G. 197, 1, N. 2). — Πέρσης (G. 138, N. 8^b). — τὸ στράτευμα: by anticipation one of the objects of ἡρώτων instead of being subject of εἴη. The accusative of the thing after verbs of asking (G. 164) may denote that about which any one is questioned, as well as that for which he is asked.

18. παρεσκευάσθαι: why perfect? — ὡς belongs to ἐπιθησόμενον (G. 277, N. 2). — ὑπερβολῇ: cf. ὑπερέβαλλον in § 20. — μοναχῇ, alone, lit. in a single way: cf. διχῇ, in two ways. — ἐνταῦθα: repeating ἐπὶ τῇ ὑπερβολῇ, κ. τ. λ.

Page 104. — 21. οἱ before ἀρτοκόποι belongs to φάσκοντες.

22. ἐπίθεσις (force of the suffix?), i. e. some attack from Tiribazus.

CHAPTER V.

SYNOPSIS: The next day the Greeks pass the height where Tiribazus intended to attack them (1), and three days later cross the Euphrates (2). The third day after this a bitter wind blows from the north (3), which abates when they offer sacrifice. Many perish (4). The first who encamp build fires, which they share with those coming up late in return for food (5, 6). The next day the Greeks march on through the snow, and many suffer from bulimy (7, 8). Chirisophus comes to a village (9, 10), where he encamps with the van (11). The enemy harass the rear of the army, and some of the soldiers, being disabled and left behind, give up in despair (12–15). Xenophon tries to urge them forward (16);

but, failing in this, proceeds to terrify the enemy, who flee when attacked by the rear-guard (17, 18). He leaves those that are disabled with promises of relief on the next day, and going on finds nearly the whole army encamped in the snow without guards (19, 20). He himself encamps there, and at daybreak sends men to rouse the disabled (21). Communication is opened with Chirisophus (22), and the army is quartered in the surrounding villages (23). Description of the village assigned to Xenophon (24–27). He gets on friendly terms with its head man (28, 29), and the next day takes him to Chirisophus, visiting on the way the troops, whom he finds feasting and drinking (30–32). The two generals question the chief at length (33, 34). Xenophon returns with him to his own village, and appropriates the colts found there to the use of himself and the others (35, 36).

1. **δη δύναιτο** (G. 247): in the direct form **δη ἂν δυνάμεθα**. See note on the similar construction with **δι** or **ὥς** in i. 1. 6.

2. **Εὐφράτην**: this was the eastern branch, now called “Murad-su.”

3. **διὰ . . . πεδίου**: we should say, *over a plain, and through deep snow*. — **παρασάγγας πέντε** (vulg. **πεντεκαίδεκα**): as a march of 15 parasangs (52 miles) seems incredible under the circumstances, many editors omit **πεντεκαί**, leaving **δέκα**. **πέντε** is adopted here on the authority of one MS. — **τρίτος** (sc. **σταθμός**). — **ἀποκῶν**, *blasting* (here with cold): cf. Lat. *uro*.

4. **εἶπε σφαγιάσασθαι**, *bade them sacrifice*; **εἶφη σφαγιάσασθαι** would mean, *he said that he had sacrificed* (G. 260, 2, N. 1): **εἶπον** with the infinitive has the force of a verb of *commanding* (G. 202). — **σφαγιάζεται** (middle): sc. **ὁ μάντις**; or the verb may be passive and impersonal.

Page 105. — 5. **διεγένοντο . . . κάοντες**, i. e. *they got through the night by keeping up a fire of wood* (cf. i. 10. 19: **ταύτην . . . διεγένοντο**). — **εἰ μὴ μεταδοῖεν** (G. 225). — **πυρούς**: the genitive commonly follows **μεταδίδωμι** (G. 170, 2), denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like **μέρος** after such verbs can be only in the accusative. — **ἄλλο τι εἰ τι**: **ἄλλο τι** being one of the objects of **μεταδοῖεν**, the common expression **εἰ τι ἄλλο** (cf. i. 5. 1) would have been ambiguous here after **εἰ μὴ μεταδοῖεν**.

6. **ἐνθα δὴ**, *thereupon*; but **ἐνθα δέ**, *and where*. — **ἔσπε ἐπὶ**, *clear down to*: so **ἄχρι** and **μέχρι** can be used to emphasize **εἰς** or **ἐπὶ**.

7. **ἰβουλιμάσαν** (G. 106): from **βουλιμία** (**βοῦς** and **λιμός**), *ox-hunger*, *bulimny*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness*. — **καταλαμβάνων τοὺς πίπτοντας**, *coming upon those who fell by the way* (i. e. in consequence of hunger-faintness).

8. **διδόντας**, *as givers*, i. e. to distribute the food: we should expect **δῶσοντας** to express the purpose. See *Moods and Tenses*, § 109. 5^a.

9. **ἰδροφορούσας ἐκ τῆς κώμης**, i. e. *who came from the village to fetch water*; the village-fountain being outside the wall: — **ἐρύματος**, *fortification* (**ἐρύομαι**, to defend).

10. **πορεύονται, εἴη, ἀπέχαι**: all three verbs might have been opt. or all indic. (G. 243), and there is good MS. authority for **πορεύονται** and **ἀπέχου**. — **ὅσον**, *about*: cf. i. 2. 3, and note.

11. *ἔδυνήθησαν*, were (still) able-bodied; or it may mean, were able to reach the village, as opposed to οἱ μὴ δυνάμενοι ἐπιτελεῖσαι τὴν ὁδόν, below. But see τὰ μὴ δυνάμενα in § 12.

Page 106. — 12. *διεφθαρμένοι* . . . τοὺς ὀφθαλμούς, with their eyes blinded by the snow: the acc. is retained from the (possible) active constr. *διαφθεῖραι τοὺς ὀφθαλμούς αὐτοῖς*, to blind their eyes for them (G. 197, 1, n. 2); τοὺς δακτύλους is in the same construction after ἀποσσηπότες, which is passive in sense, having lost their toes by mortification. Cf. note on ii. 6. 1.

13. *ἐπικούρημα τῆς χιόνος*, help (or protection) against the snow: χιόνος is objective genitive, as we might say *ἐπικουρεῖν χιόνα*, like *ἐπικουρεῖν χειμῶνα*, to keep off winter (see v. 8. 25): so in Lat. *defendere frigus*. On the other hand, τῶν ποδῶν ἐπικούρημα (below) gives the more common use of the objective genitive, help to the feet. — *ἐπορεύετο* (G. 225, n. 1): there is good authority for the more regular *πορεύοιτο* (like *κινοῖτο*, *ἔχοι*, and *ὑπολούοιτο*). — *εἰς τὴν νύκτα ὑπολούοιτο*, took off his shoes for the night; opposed to *ὑποδεμένοι ἐκοιμῶντο* (§ 14), slept with their shoes on: *δέω* and *λύω* refer to tying and untying the leather straps (*ἱμάντες*).

14. *ῥοοι*: the antecedent would be a genitive dependent on *πόδας*. — *περιπήγνυντο*, froze on (their feet). — *ἦσαν καρβάτιναι*, (their shoes) were brogues: Hesychius calls them *ἀγροικιδὸν ὑπόδημα μονόδερον*. — *νεοδάπτων* (*νέος* and *δέρω*). — *βοῶν*, ox-hides: cf. *ἐλέφας*, both *elephant* and *ivory*.

15. *ἐκλειοιπέναι* (G. 109, 2), was wanting. — *τετῆκει* (G. 101, 2, n. 2). — *ἀτμίζουσα ἐν νάπη*, steaming in a dell. — *οὐκ ἔφασαν πορεύεσθαι*, i. e. said they were going no further; see notes on i. 2. 26, and i. 3. 7.

16. *ὀπισθοφύλακας* (without τοῖς), some of the rear-guard. — *πάσῃ τέχνῃ καὶ μηχανῇ*, by every art and device. — *τελευτῶν*, finally. — “So greatly was the army disorganized by wretchedness, that we hear of one case in which a soldier, ordered to carry a disabled comrade, disobeyed the order, and was about to bury him alive.” Grote. This story came out afterwards, when the charge was made against Xenophon that he had flogged his men (see v. 8. 8–11), which he did in a few cases. — *δύνασθαι ἄν*: sc. *ἔφασαν* (G. 211).

17. *εἰ τις δύναιτο*, if they could: cf. note on ii. 3. 23. — *οἱ δέ* (G. 143, 1, n. 2): cf. note on i. 9. 6. — *ἀμφὶ* . . . *διαφερόμενοι*, quarrelling about what they had, i. e. their booty (G. 153, n. 1): see § 12, *ἀλλήλοις* . . . *αὐτῶν*.

18. *ῥσον ἐδύναντο μέγιστον*, i. e. as loud a shout as they could (G. 159, n. 2). — *ἤκαν ἑαυτοῖς*, threw themselves: they rushed down into the dell over the snow-banks. — *οὐδείς* . . . *ἐφθέγγετο*, i. e. not a sound was heard from them afterwards.

Page 107. — 19. *ἐπ’ αὐτοῖς*, i. e. to get them. — *ἐγκεκαλυμμένοις*, wrapped up. — *ἀνίστασαν*, tried to make them get up. — *οἱ* . . . *ὑποχωροῖεν*, that those before them (on the road) did not make way for them: they said οὐχ ὑποχωροῦσιν.

20. *ὅλον τὸ στράτευμα*, i. e. what seemed to be the whole army; but Chrisopus with the van was already quartered in the village (§§ 9–11).

22. τῶν ἐκ τῆς κώμης (G. 163, N. 2; 170, 1): cf. note on i. 1. 5. — σκεψομένους agrees with τινάς implied with τῶν. — κομίζεν (G. 265).

24. πῶλους: cf. Lat. pullus; Eng. foal. — ἑπτακαίδεκα: this number is too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — ἐνάτην ἡμέραν (G. 161, N.), eight days before.

25. καταγείοι, underground: the description is said to correspond with the dwellings found in the Armenian highlands at the present day. "The descent by wells is now rare, but is still to be met with; but in exposed and elevated situations, the houses are uniformly semi-subterraneous, and entered by as small an aperture as possible, to prevent the cold getting in." Ainsworth, quoted by Watson. — τὸ μὲν στόμα ὥσπερ φρέατος (sc. δν), i. e. the mouth (or entrance) being like that of a well, that is, narrow (opposed to εὐρείαι): στόμα is in partitive apposition (G. 137, N. 2) with οἰκαί; but in the clause with δέ the construction changes, and we have κάτω (below) δ' εὐρεῖται for τὰ δὲ κάτω εὐρέα (sc. δντα).

Page 108. — 26. οἶνος κρίθινος, barley-wine, i. e. beer. — κρατήρσιν, large bowls, like the Greek mixing-vessels. — ἰσοχειλεῖς, floating on the top, lit. on a level with the brim (ἴσος, equal, and χείλος, lip). — κάλαμοι, straws, without joints (γόνατα): with γόνυ cf. Lat. genu, Eng. knee.

27. ἔδει μύζειν, he had to suck: ἔδει has here none of its common force of an apodosis (G. 222, N. 2). — ὅποτε διψῶ (G. 233). — ἀκρατος, strong, lit. unmixed (α priv. and κεράννυμι). — συμμαθόντι, to one used to it (G. 184, 5).

28. οὐτε στερήσονται . . . ἀπίσιν: the direct discourse would be οὐτε στερήσῃ . . . τήν τε οἰκίαν σου ἀντεπλήσαντες . . . ἀπιμεν. στερήσονται is middle, with passive meaning. — ἀντεπλήσαντες, filling in recompense. — ἦν ἀγαθὸν τι . . . φαίνεται, if he should appear to have given them good guidance (G. 159, N. 2). — ἔστ', until (G. 239, 2).

29. ἐν πᾶσιν ἀφθόνοις, amid an abundance of everything: ἀφθονος = without stint. — ἐν ὀφθαλμοῖς, in sight, i. e. keeping an eye on them.

30. ἀφίεσαν, i. e. the soldiers quartered in the villages never let them go until, etc. — παρατίθεν (G. 240, 1 and 2).

31. οὐκ . . . οὐ, and everywhere.

32. φιλοφρονούμενός τῃ, with friendly feelings towards any one. — προπιεῖν, to drink (his) health. — εἰλκεν, he would draw him. — ἐνθεν . . . βοῦν, whence he had to drink stooping, sucking like an ox: we should expect βοῦς (sc. πίνει); βοῦν is attracted into the case of the subj. of πίνειν, as if the construction were ὥσπερ δεῖ βοῦν πίνειν.

Page 109. — 33. βαρβαρικάς, foreign, outlandish. — ὥσπερ ἐνεοῖς, as if deaf and dumb; i. e. by signs, as they could not understand Greek.

34. οἱ ἵπποι: the breed of horses in this region is still celebrated. — δασμός (G. 137, N. 4). — Χάλυβας: the people and the country have the same name: cf. Δελφοί. — ἦ εἴη: indirect question for πῇ ἔστιν ἡ ὁδός;

35. πρὸς . . . οἰκέτας, to his family (i. e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): for οἰκέτης, see note on ii. 3. 15. The reflexive ἑαυτοῦ here refers to the object, not the subj., of the sentence, αὐτόν being in a prominent position (G. 146, N. 1). —

εἰλήφα, i. e. at the time mentioned in iii. 3. 19; but cf. iv. 4. 21. — παλαι-
τερον (sc. ὄντα), *when he was rather old*, belongs to εἰλήφα. — ἀναθρέψαντι
καταθύσαι, i. e. *to fat him up and sacrifice him* (G. 265). — τῶν πῶλων (sc.
τινά).

CHAPTER VI.

SYNOPSIS: On the eighth day Chirisophus takes charge of the guide (1), who, after conducting them for three days (2), runs away within the night (3). The Greeks proceed to the river Phasis (4), but two days later find their way barred at a mountain pass by the Chalýbes, Taöchi, and Phasiäni (5). Chirisophus halts and orders the forces into line (6). He calls the generals and captains together, and proposes a council to decide upon their course (7, 8). Cleanor wishes to move at once openly upon the enemy (9), but the more cautious Xenophon proposes that they attempt to seize an unguarded point of the mountain, stealing their way to it in the night (10–13). The word “stealing” is the occasion for a jest between himself and Chirisophus, and each exhorts the other to give proof of the soundness of his early education (14–16). Xenophon declares his readiness to undertake the enterprise (17) and predicts success (18), but Chirisophus proposes that others shall go (19). Three of the commanders accordingly volunteer, and arrange to light signal fires when they reach the top (20). Chirisophus makes a feint of leading the army against the enemy (21). When night comes on the detailed detachment goes forward and gets possession of the hill (22), and at daybreak proceeds along the heights, Chirisophus advancing in front (23). An engagement takes place and the enemy are defeated (24–26). The Greeks sacrifice and erect a trophy, and then go down into the plain beyond, where they find plenty of provisions (27).

1. τὸν μὲν ἡγεμόνα παραδίδωσι, *he gives him* (i. e. τὸν κωμάρχην) *as a guide*. — τοὺς . . . κωμάρχη (G. 184, 3, N. 4), i. e. *he leaves the chief's family behind* in their village. — Ἀμφιπολίτη: cf. i. 10. 7. — ὅπως . . . ἀπίοι: the thought of Xen. was ὅπως, εἰ καλῶς ἡγήσεται (sc. ὁ κωμάρχης), . . . ἀπίη (G. 202, 4; 248, N.).

2. αὐτοῖς: cf. ii. 2. 8, and note. — λελυμένος: cf. iv. 2. 1, τὸν ἡγεμόνα δῆσαντες.

Page 110. — οὐκ εἶεν (sc. κόμαι). — ἔδησε δ' οὖ (G. 29, N.): this is added to account for the guide's escape, not to show the kindness of Chirisophus.

3. ἀποδράς ὥχeto (G. 279, 2, N.). — ἀμέλεια, *neglect*, i. e. in letting the guide escape. — ἐχρήτο: cf. ii. 5. 11, and note.

4. Φᾶσιν: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

5. ἐπὶ τῇ . . . ὑπερβολῇ, *on the pass leading over to the plain*: cf. iv. 4. 18.

6. κατὰ κέρας ἄγων, *leading (his men) in column* (partic. of manner). — παράγων, *to lead along, to bring into line*; the movement by which soldiers were brought into line of battle (φάλαγξ) from a column.

7. *ὅπως ἀγωνιούμεθα*, an object. clause (G. 217): compare *ὅπως γένοιτο* (§ 6), which is a final clause (G. 216, 1).

9. *προσγείσθαι* (following *εἰκός*), *will join them* (G. 203, N. 2). In *Cyrop.* v. 3. 30, we have *οὐδένα εἰκός βουλήσσεσθαι*. See *Moods and Tenses*, § 27, N. 3, and references.

10. *ὅπως μαχοούμεθα* is in appos. with *τοῦτο* (G. 215, Rem.), and is the regular form of the object. clause; but *ὅπως λάβωμεν . . . ἀποβάλωμεν* (in appos. with *τοῦτο* below) is the less common form (G. 217, N. 1). — *τράυματα*: from *τιτρώσκω* (*τρο-*); cf. W. 54, 4, 4, a.

Page 111. — 11. *τὸ ὄρος . . . τὸ ὁρώμενον* (G. 142, 2), *that part of the mountain which is visible*; unusually emphatic position of *τὸ ὁρώμενον*. — *ἐφ'*: *ἐπὶ* here denotes *extent*. — *οὐδαμοῦ . . . ἀλλ' ἢ*, *nowhere else than*: *ἀλλ'* ἢ for *ἄλλο ἢ*, *other than, except*, has but one accent, so that *ἀλλ'* looks like the elided form of *ἀλλά*. — *δρους τι*, *some part of the mountain*. — *κλέψαι λαθόντας*, *to surprise by stealth*: here the idea of *κλέψαι*, *to take (like a thief)*, is more prominent than it would be in the more common and nearly equivalent idiom *κλέψαντας λαθεῖν* (G. 279, 2). The same is true of *ἀρπάσαι φθάσαντας*, *to seize in advance*, compared with *ἀρπάσαντας φθάσαι*, *to be beforehand in seizing*.

12. *ὄρθιον ἵεναι*, *to march up hill*; *ὁμαλὲς (ἵεναι)*, *to march over level ground* (G. 159, N. 2): cf. note on i. 2. 20. — *ἐνθεν καὶ ἐνθεν*, *on both sides of us*. — *τὰ πρὸ ποδῶν*, i. e. *what is immediately before him*. — *μεθ' ἡμέραν*, *by day*; lit. *after (the coming of) day* (W. 62, VI. 3, 3, β). — *τοῖς ποσίν*: to be taken with *τραχεῖα* (G. 185). — *ιοῦσιν* and *βαλλομένοις* (G. 184, 5): cf. *προϊούσιν*, iii. 2. 22; and *παρωμένοις*, iv. 3. 6. — *κεφαλὰς* (G. 197, 1, N. 2).

13. *ἐξόν*, *since it is in our power* (G. 277, 2; 278, 2). — *ὥς* (G. 266, 2, N. 1). — *αἰσθησιν παρέχειν*, i. e. *betray ourselves*. — *δοκοῦμεν δ' ἂν . . . ἂν . . . χρῆσθαι*, *it seems to me that we should find, etc.*: *ἂν* belongs to *χρήσθαι* (= *χρῆμεθα ἂν*), and is repeated because the sentence is long (G. 212, 2). We translate *δοκοῦμεν* impersonally merely that we may render the infin. by a finite verb, and so give the force of *ἂν*. See note on ii. 5. 16. The protasis is in *προσποιοῦμενοι* (= *εἰ προσποιούμεθα*), *if we should make a feint* (G. 226, 1). — *ἐρημοτέρῳ*, *with fewer defenders*. — *μένουν*: *ἂν* is understood from the preceding sentence, although this case hardly comes under the general principle (G. 212, 4).

14. *συμβάλλομαι* (sc. *λόγους*), i. e. *give my ideas*. — *τῶν ὁμοίων*, *equal citizens or peers*, a name given to the Dorian aristocracy of Sparta. — *ἐκ παῖδων*: as we say, *from a child*. — *ὅσα μὴ κωλύει*: conditional (G. 232, 1).

15. *ἄρα*, *accordingly*. — *μάλα* qualifies *καιρὸς ἐστίν*: *a very fit time*. — *κλέπτοντες τοῦ δρους* (G. 170, 1); cf. *δρους κλέψαι τι* (§ 11).

16. *ἀλλὰ μέντοι* (more emphatic than *ἀλλά*), *but really*. — *δεινοὺς κλέπταιν*, i. e. *formidable stealers*. — *δεινοῦ τοῦ κινδύνου*: the penalty of embezzlement might be death. — *καὶ μέντοι*, *and in truth*. — *ὑμῖν ἀρχεῖν*, *to be your rulers* (G. 184, 3, N. 4).

Page 112. — 17. *κλωπῶν*: referring to the preceding jokes on *κλοπή*. — *τούτων καὶ πυνθάνομαι*, *I learn from them also*, i. e. *besides other things*

(G. 171, 2, N. 1). — *νέμεται αἰξί καὶ βοσσίν*, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. *νέμουνσι τὸ ὄρος αἰξί* (the herdsmen being the subj.). Derivation of *αἰξί*? — *βατά* (sc. *τὰ χωρία*), *passable*; but see note on *βάσιμα* and *ἄβατα*, iii. 4. 49.

18. *ἐπ' ἴσῳ μενεῖν* (G. 203, N. 2). — *ἐν τῷ ὁμοίῳ*, *on a level with them*. — *ἡμῖν . . . ἴσον* (G. 186), *to the same level with us*.

19. *καί, ἀλλά*: observe the spirit of these abrupt connectives.

20. *σύνθημα ἐποιήσαντο καὶν* (G. 203, N. 2): cf. *συντίθενται φυλάτταν* . . . *συμβοηθήσαιν*, iv. 2. 1, and note. — *ὅποτε ἔχουσιν* (G. 248, 1).

21. *ἐκ τοῦ ἄριστου*, *after breakfast*. — *ὡς μάλιστα* belongs to *δοκοίη*.

23. *κατὰ τὰ ἄκρα ἐπησαν*, *advanced along the heights*; cf. *τοῖς κατὰ τὰ ἄκρα* (§ 24).

24. *τὸ πολὺ*, *the main part*. — *τοὺς πολλοὺς*, i. e. *the two main bodies*. — *ἀλλήλων*: following *ὁμοῦ* (G. 182, 2), which generally takes the dative.

Page 113. — 26. *τὸ ἄνω* (sc. *μέρος*), i. e. *their men above*: cf. § 24.

27. *στησάμενοι* (G. 199, N. 1). — *γεμούσας*, *full*, generally *loaded* (said of ships).

CHAPTER VII.

SYNOPSIS: They march into the country of the Taöchi; and provisions fail, for the inhabitants dwell wholly in strongholds (1). One of these the Greeks attack, but unsuccessfully (2). It is agreed, however, that the place, to which there is but one approach which the enemy keep clear of the Greeks by rolling down stones, must be taken (3, 4). Xenophon suggests the stratagem of going as far in as possible under protection of the pine-trees there, provoking an attack from the enemy, and rushing into the stronghold after their ammunition is exhausted (5-7). A body of seventy men go forward (8), and the rest wait to see what the result will be (9). The enemy waste their only means of defence (10); and the captains striving with one another for the honor of entering the place first, the stronghold is finally taken (11, 12). The men and women throw themselves over the precipice, leaving their flocks in possession of the Greeks (13, 14). The latter now advance for seven days through the territory of the Chalýbes (whose armor and peculiar customs in war are described), getting no provisions from the country (15-17). They then reach the Harpásus, pass through the territory of the Scythini (18), and arrive at the city of Gymnias, where they obtain a guide (19), who promises to bring them within sight of the sea within five days or forfeit his life (20). On the fifth day they reach Mt. Theches, from which they can discern the sea, and the men raise a great shout (21). Xenophon, being in the rear, thinks an attack has been made by the enemy (22, 23), but as he comes nearer he hears the soldiers shouting "The Sea! The Sea!" (24). They build upon the height a great mound of stones surmounted by hides, staves, and captured shields (25, 26), and afterwards dismiss the guide with rich presents (27).

1. *Ταόχους*: a tribe of mountaineers, still known among their kindred by the name of Tao. — *ἐν οἷς . . . ἀνακεκομμένοι*, *where they also carried and kept all their provisions* (i. e. besides using them for defence).

2. αὐτόσε (to avoid εἰς δ), *into which* (G. 156; cf. 61). — εὐθὺς ἤκων (G. 277, N. 1).

3. Εἰς καλόν, *in the nick of time*. — οὐκ ἔστι implies a future, as apod. to εἰ μὴ ληψόμεθα (G. 223, N. 1).

4. εἰσελθεῖν (G. 263, 1): we might have had μὴ εἰσελθεῖν. — Μία . . . ὁρᾷς, *the only passage is this one which you see*; the construction is αὕτη (sc. ἡ πάροδος) ἣν ὁρᾷς ἔστι μία πάροδος. Cf. iv. 1. 20, and note. — οὕτω διατίθεται, *is served thus*. — σκέλη, *πλευράς*: after the passive συντετριμμένους (G. 197, 1, N. 2).

5. ἀναλώσωσιν, *use up*. — ἄλλο τι ἢ . . . παρίεναι, *is there anything to prevent us from passing by?* ἄλλο τι ἢ (nonne) is an interrogative implying an affirmative answer (G. 282, 3); so that this question means, literally, *Is anything else (the case) than (this, that) nothing prevents, etc.?* — εἰ μὴ, nisi, *except* (sc. ὁρώμεν).

Page 114. — 6. τρία ἡμίπλεθρα, i. e. 150 feet. — βαλλομένους, *under fire* (of stones). — διαλειπούσαις, *scattered*. — ἀνθ' ὧν, *behind which*. — φερομένων, *flying through the air*.

7. πολλοί (pred.), *in great numbers*. — αὐτὸ τὸ δέον, *the very thing we want*. — ἐνθεν, *(to the point) from which*. — μικρόν τι, i. e. the fifty feet called τὸ λοιπόν in § 6.

8. ἡγεμονία, *precedence*. — ὡς εἰδύνατο, *as best he could*.

10. ἐπεὶ . . . φέροντο (G. 233). — ἄμαξαι, (here) *cart-loads*.

11. μὴ οὐ πρῶτος παραδράμοι (G. 215, N. 1), i. e. *that he might not get by first*.

Page 115. — 12. αὐτοῦ τῆς ἔνυος, *the rim of his shield* (G. 171, 1): ἔνυς is a poetic word.

13. παιδία (W. 54, 4, 8, α). — ὡσαύτως: adv. of ὁ αὐτός. — Στυμφάλιος: of Stymphālus in Arcadia, famous in the story of Hercules. — ὡς ῥίψοντα (G. 277, N. 2): ὡς refers to τινά as the person whose intention is expressed.

15. πετερίγων, *flaps* (generally of leather covered with metal) at the bottom of the corselet. — σπάρτα ἑστραμμένα, *plaited cords forming a fringe*.

16. μαχαίριον: for the suffix, cf. παιδία in § 13. — ὅσον ξυήλην, *about as long as a Spartan dagger*: ξυήλην is accus. by a peculiar attraction, where we should expect ξυήλη (sc. ἑστί). — ὧν . . . δύναιτο (G. 233): ἑσφαττον refers to a custom. — ἀποτέμνοντες . . . ἐπορεύοντο, i. e. *they used to cut off their heads* (i. e. ὧν κρατεῖν δύναιτο) and carry them along on their march: ἄν belongs (grammatically) to ἐπορεύοντο (G. 206), but the iterative force extends to ἀποτέμνοντες; we might have had ἀπέτεμον ἄν καὶ ἐπορεύοντο. — ὁπότε . . . ἐμέλλον, i. e. *whenever they were to be seen by the enemy*. — μίαν λόγχην ἔχον, i. e. *with a sharp point at only one end*: the Greek spears were sharpened also at the butt, so as to stick in the ground. λόγχη is properly the *sharp point* of a spear, but is often used for the whole weapon. δόρυ is the more common word for *spear* (as a whole), though this is properly the *wooden shaft*, δόρυ and δρύς being related to

our word *tree*. — **πολίσμασιν** : derived from **πολίζω**, *to build* (prop. a city, **πόλις**) ; cf. W. 54, 4, 4, a.

17. **ἐν τοῖτοισ** makes the storing of provisions *in* the strongholds more prominent than the carrying them *into* these. Krüger remarks that this use of **ἐν** is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as *completed*) and to verbs like **πθάναι**. Cf. **ἐν οἷς . . . εἶχον ἀνακεκομμένοι** in § 1. — **διετράφησαν** : a return to the independent sentence, as if **ὥστε** had not preceded : cf. **ἐπώπτεον** in iv. 2. 15. — **τοῖς κτήνεσιν δ** : the assimilation is here omitted.

Page 116. — 19. **διὰ . . . χώρας**, *through the country of their own enemies* : **πολέμιος** sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive : cf. **πρὸς τοὺς ἐκείνου ἐχθίστους**, iii. 2. 5. — **ὅπως ἄγοι** : optative after an historic present.

20. **ἄξει . . . ὀψονται** (G. 247). — **εἰ δὲ μή** : cf. note on ii. 2. 1. — **ἐπηγγελάτο, agreed**. — **τὴν αὐτοῦ πολέμιαν** (sc. **χώραν**) : cf. note on § 19.

22. **δασειῶν . . . ὀμοβόεια**, *covered with raw hides of shaggy oxen* : **βοῶν** is gen. of material.

23. **οἱ αἱ ἐπιόντες**, *those who successively came up* ; so **τοὺς αἱ βοῶντας**, *those who successively raised the shout*.

24. **παρεβόηθε**, *came up to the rescue*, thinking it was an attack of the enemy (§ 22). — **παρεγγυόντων**, *passing the word along* : **παρεγγυᾶν** is properly to hand over something as a pledge (**ἐγγύη**).

Page 117. — 25. **δτου δὴ παρεγγυήσαντος**, *some one, whoever he may have been, giving the word* : **ὅστις** always has this indefinite sense when it is joined with **-ουν** (**ὅστισιν**), rarely with **δὴ** (as here). In v. 2. 24, we have **δτου δὴ ἐνάψαντος**, *some one or other setting it on fire*.

26. **κατέτεμεν** : that the natives might not remove them : cf. iv. 6. 26.

27. **δαρκέους δέκα** : about §54.00. See note on i. 7. 18. — **δακτυλίους** : "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's *Charicles*.

CHAPTER VIII.

SYNOPSIS : The Greeks advance through the country of the Macrōnes, and come to a river bordered with trees, which they cut down (1, 2). The natives are drawn up in warlike array on the other side (3). Xenophon instructs a peltast, who believes the country to be his birthplace, to ask the people who they are and why they are hostile (4, 5). After mutual explanations, pledges are exchanged (6, 7) ; and the Macrōnes assist the Greeks in crossing the river, and conduct them to the territory of the Colchians (8). These, drawn up upon a mountain, oppose their entrance into the country ; and the generals deliberate (9). Xenophon proposes a plan of attack by column and not by phalanx (10-13), which is approved. After the troops are disposed, he rides from wing to wing and encourages the soldiers to overcome the last obstacle that lies between them and their long-desired goal (14). There are eighty companies of

hoplites, besides light-armed troops (15). They make their vows to the Gods, sing the paean, and move forward with Chirisophus and Xenophon at the two extremes (16). The enemy's line is drawn apart, and the Greeks at the centre rush to the summit (17, 18). The enemy give way, and the Greeks encamp in villages (19), where many of the soldiers are made sick by eating honey (20, 21). A two days' march brings them to Trapezus, a Greek city on the Euxine, where they remain thirty days, making incursions into the country of the Colchians (22). The people of Trapezus receive them hospitably (23), and negotiate with them in behalf of the nearer Colchians (24). The Greeks make the sacrifice they had vowed to the Gods, and celebrate games (25-28).

2. *ὑπερδξιον*, *lying high on the right*: cf. iii. 4. 87; this word commonly means *high* (with no reference to the side). Liddell and Scott explain it here as = *ἐπιδέξιος*, *on the right*. Another reading here is *ὑπὲρ δεξιῶν*, *over the right*, in which sense *ὑπερδξιον* is here explained; cf. *ἐξ ἀριστερᾶς*, below. — *οἶον χαλεπώτατον*: like *ὡς* (or *ὅτι*) *χαλεπώτατον*. — *ὁ ὄριζον*, *the frontier stream*: cf. Eng. *horizon*. — *ἐδει διαβῆναι*, *they had to pass*. — *δένδρεσι*: more common than the reg. dat. *δένδροις*. — *κόπτοντες* probably to clear the way, and also to make a road: see § 8.

3. *εἰς τὸν ποταμὸν ἑρρίπτουν*, i. e. to frighten the Greeks. — *ἐβλαπτον οὐδέν* (G. 159, N. 2).

4. *δεδουλευκέναι*: *δουλεύω* is to be a slave, but *δουλῶ* is to enslave. (See W. 55, 2.) — *εἰ μὴ τι κωλύει*, *if there is nothing to hinder* (present supposition): see the answer, *οὐδὲν κωλύει*, in § 5.

Page 118. — 5. *ἔρωτήσαντος* (sc. αὐτοῦ). — *ἀντιτετάχεται*: Ionic perfect (G. 122, 2').

7. *εἰ δοίεν ἄν* (indir. quest.), *whether they would give*; they asked *δοίητε ἄν*; (G. 245).

8. *συνεξέκοντον*: cf. § 2. — *ὁδὸν ἀδοποιοῦν* (G. 159), *they worked on the road*. — *μέσοις* (G. 142, 4, N. 4).

9. *βουλευσασθαι συλλεγείσιν*, i. e. *to come together and consult* (G. 138, N. 8), as if it had been *συλλεγῆναι καὶ βουλευσασθαι*. — *ὅπως ἀγωνιούνται* (G. 217).

10. *παύσαντας . . . ποιῆσαι*, *that they should give up the phalanx, and should form the companies in columns*. — *τῇ μὲν, τῇ δέ*, *here, there*.

11. *ἐπὶ πολλούς*, *many (men) in depth*, implying a movement into this order; below, *ἐπ' ὀλίγων*, *few in depth*, (the more common construction) refers to the order in which they then were. The two suppositions in *ἦν μὲν . . . ἂν δὲ . . . ἴωμεν* include the only possible ways of marching *ἐπὶ φάλαγγος*, and Xen. gives objections to both. — *περιτεύσουσιν ἡμῶν*, *will outflank us* (G. 175, 2). — *τοῖς περιτοῖς*, i. e. *those by whom they will outflank us*. — *χρήσονται . . . βούλωνται*, i. e. *we shall be at their mercy*. — *οὐδὲν ἄν εἴη* has two protases, both future, but of different forms: see *Moods and Tenses*, § 55, 1. — *ἀθρόων*, *in a mass*: predicate with *ἐμπεσόντων*.

Page 119. — 12. *τοσοῦτον . . . λόχοις*, *to cover sufficient ground with the companies by leaving spaces between them*. — *τοσοῦτον . . . ὅσον*, *so much*

that, *sufficient*, takes the infinitive as an adjective (*Moods and Tenses*, § 93, 1, N. 1): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings*. See note on ὀρθοῖς τοῖς λόχοις on iv. 2. 11. — οἱ κράτιστοι ἡμῶν, i. e. οἱ λοχαγοί. — πρῶτον for πρῶτοι, which is perhaps necessary here: see § 18.

13. τὸ διαλείπον, *the interval between the columns*: cf. τὸ διέχον, iii. 4. 22. — οὐδεὶς μηκέτι μένει, *not a man will stand his ground for a moment* (G. 257): the compounds of οὐ and μή (as here) can be used in these emphatic future expressions.

14. ἐμποδῶν τὸ μὴ εἶναι, *in the way of our being* (G. 263, 2). — ὦμοὺς καταφαγεῖν, *devour (them) raw*, a common expression, rather stronger than *our cut them in pieces* or *gobble them up*: cf. *Il.* iv. 35, ὦμῶν βεβρώβους Πηλεῖον Πριάμοιό τε παῖδας ἄλλους τε Τρῶας.

16. ἔξω γενόμενοι, i. e. with a view to outflanking the enemy.

17. ἀντιπαραθέοντες, i. e. *hastening along (their own line) to meet them*. — κενόν, *empty*, i. e. without men enough.

Page 120. — 19. ὡς ἤρξαντο θεῖν, i. e. *when the targeteers began to run* (§ 18).

20. τὰ μὲν ἄλλα, *in other matters* (G. 160, 1), opposed to τὰ δὲ σμήνη (= ἱσμοί), *bees*. — ἰθαύμασαν, *found strange*, is emphasized by καί, which has no exact English equivalent. — τῶν κηρίων (G. 170, 1; cf. 171, 2). — κάτω διεχώρει αὐτοῖς, i. e. *they had a diarrhoea*: διεχώρει is impersonal. — ἀποθνήσκουσιν: dative of the partic., in same construction as μεθύουσιν and μαινομένοις.

21. ὥσπερ τροφῆς γεγενημένης (G. 277, N. 3), *as if they had suffered a defeat*: in full, ὥσπερ ἂν ἔκαιντο εἰ τροπῇ ἐγεγένητο, *as they would have lain, if they had suffered a defeat* (lit. *roul*), referring to the disheartened condition of a defeated army. — πού, *somewhere*, makes τὴν αὐτὴν less definite. — ἀνεφρόνουν, *began to come to their senses*. — ἀνίσταντο: opposed to ἔκαιντο. — φαρμακοποσίας (φάρμακον, *a drug*, and πίνω, *to drink*), *being drugged* (W. 54, 4, 3, γ): for the suffix. cf. θυσίαν in § 25. The idea is, the men recovered from the effects of eating the honey as they would have done from the effects of *drugging* or *poisoning*. "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such." Grote.

22. Τραπεζοῦντα: the modern Trebizond. — Σινωπέων, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

24. συνδιεπράττοντο (sc. τοῖς Ἑλλησιν), *they negotiated with the Greeks*. — ὑπέρ, *in behalf of* (W. 62, IV. 3, 1, β).

25. εἶξαντο: cf. iii. 2. 9. — ἱκανοὶ ἀποθῆσαι: cf. ἱκανότερα φέρειν, iii. 1. 23. — Σωτήρι (W. 54, 4, 2, β). — ἡγεμόσυνα (found only here), *thank-offerings for safe guidance*, made to Ἡρακλῆς Ἡγεμών; the wanderings of Hercules were believed to give him special sympathy with wanderers.

Page 121. — *ἔφυγε οἰκοθεν*, was banished from home. — *ἄκων* (Hom. *ἄέκων*, from *α-* and *έκων*), *accidentally*. The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — *ἐπιμεληθῆναι, προσταθῆσαι*: infinitives of purpose after *εἰλοντο* (G. 265).

26. *τὰ δέρματα*, the hides of the victims (§ 25), which were to be offered as prizes in the games. — *δπου . . . εἴη*: the direct words of the command would have been *δπου πεποήκας* (G. 248, 1). — *δρόμον*, race-course (from *δραμ-*, a stem of *τρέχω*): cf. *ἵππόδρομος*, hippodrome. — *τρέχειν*, for running (G. 261, 2). — *δπου ἂν τις βούληται*, wherever any one shall please: the future apod. is found in *τρέχειν*. — *οὕτως*, like this: placed emphatically after the adjectives which it qualifies. — *Μᾶλλον τι ἀνίσταται*, will hurt himself rather more, and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

27. *στάδιον*: cognate accus. with *ἡγωνίζοντο*; like *δόλιχον* with *ἔθειν*, and *πάλην*, etc. with *ἡγωνίζοντο* understood. — *τῶν αἰχμαλώτων οἱ πλείστοι*, the greater part (being) of the number of the captives, appos. to *παῖδες*. — *δόλιχον* (noun), the long race, variously estimated from six to twenty-four *stadia* in length, probably variable. The adj. *δοιχός* (oxytone), long, appears in the Homeric *δοιχόσκιον ἔγχος*. The *δοιχοδρόμος* ran several times round the ordinary *στάδιον*: for the stadium, see note on i. 4. 1. — *παγκράτιον*, double (lit. complete) contest, one which combined both *πάλη* and *πυγμή*. — *κατέβησαν*, entered (the contest): cf. Lat. *descendere ad Olympia*.

28. *αὐτοῖς*, i. e. the horses: object of *ἀγειν*. — *ἑλάσαντας* and *ἀναστρέψαντας* agree with *τοὺς ἵππείας* understood, the subject of *ἀγειν*. — *τὸν βωμόν*, the stand, probably a mound of turf, to mark the starting-place in the race.

For an account of the further fortunes of the Greek army, see the Prefatory Note, pp. 2 and 3.

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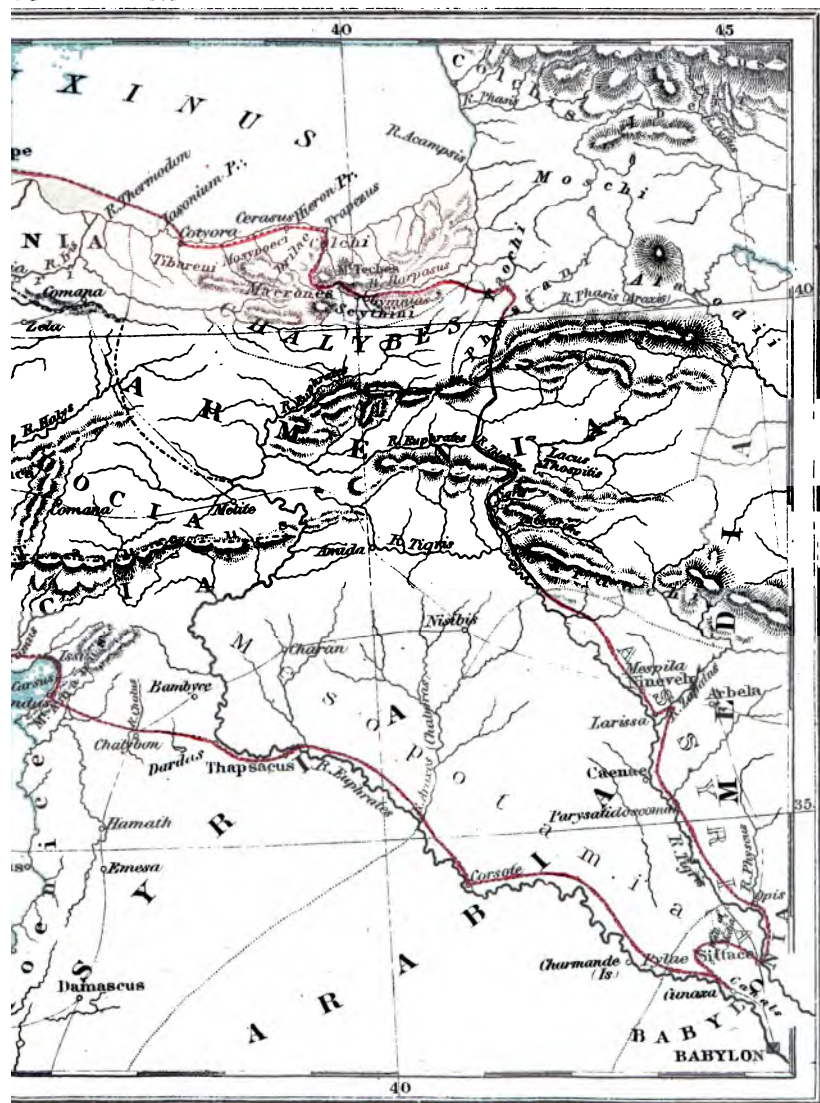




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